THE WOMEN'S INTERNATIONAL QUARTERLY.

APRIL, 1920.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

The Principles Underlying our Work.

IN response to a request from one of the affiliated national Associations, the following statement has been drawn up and sent to all the National Organizations which form part of our fellowship. As it is of general interest it was agreed by the World's Executive Committee at its meeting in February, when the letter was finally passed, that it should be printed in the "QUARTERLY." It is also being reprinted, and will be available as a leaflet, which may be obtained on application to Headquarters.

"In these days when the demand for the work of the Young Women's Christian Association is greater than ever before, and when such pressure is being brought to extend into all parts of the world, and to endeavour to get into touch with all classes of girls, careful study of the methods of work is necessary to ensure that they are adapted to the

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

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needs of the twentieth century girl. We recognize fully that we must be ready to make necessary changes from time to time that we may really be of service to our generation. At the same time we are convinced that we have a special work to do, the character of which is partially determined by our past development.

"In order to build up the work on foundations that have been tried and tested, it is necessary to turn from time to time to the Basis, Aims, and Principles. A concise statement of these is to be found in the Constitution of the World's Young Women's Christian Association. This statement is not an arbitrary one, but is the outcome of the convictions and experiences of years of work in many lands.

"In the first place, the Basis, Aims, and Principles commit the Association leaders and members to a definite faith in God, the Father, Son and Holy Spirit, the source of creation, salvation, and Christian life and service. An association such as the Young Women's Christian Association cannot efficiently be carried on in these difficult and momentous times without maintaining a living faith in the living God, in Whom all work must begin, continue and end.

"Secondly, they commit the Association to service in the Kingdom of God, to a Christianity which shall influence the whole of life, and shall endeavour to bring about such conditions in the social order that the Lord's will may be done and His teachings be the foundation of society; they also commit the Association to effort to bring the girls who come under its influence into such personal relationship to Jesus Christ that their conduct and character shall be revolutionized.

"Thirdly, they commit the Association to loyal co-operation with all branches of the Christian Church that are in accordance with the Basis. This means Christian fellowship with people of various races, nations, grades of society and sections of the Church of God and active co-operation with them. If the principles of the Association are adhered to the girls reached by the Association must be led to our Lord first and then into full fellowship and communion with His Church.

"Fourthly, they commit the Young Women's Christian Association to a comprehensive programme in the Association whereby the full development of the girls may be

assured. While emphasis is laid on the importance of Bible Study and prayer as essential for the development of the spiritual life of girls, the importance and urgency of their physical, social and intellectual needs must be frankly recognized, and provision made to meet these needs. Religion must not be segregated to one department of work, but it must permeate every part of the Association and manifest itself in wholesome and healthy recreations, in stimulating educational work, in giving practical help in obtaining employment, in home life and in attractiveness of hostels and restaurants. The very fact that the Association bears the name 'Christian' is a challenge to make the work of the Young Women's Christian Association worthy in every respect of the name of Christ and like Him to have concern for the highest welfare of every girl."

Meeting of the World's Committee.

THE following statement has been sent to members of the World's Committee by the Executive Committee of the World's Young Women's Christian Association in order to make clear the grounds upon which it is felt the representatives of the various National Committees can meet together:—

1. We firmly believe that the World's Young Women's Christian Association has come into being, by the grace of God, to further the coming of His kingdom throughout the world. Upon us as a World's Committee therefore lies the grave responsibility of maintaining the witness of our loyalty to our ideals in unbroken unity, in order that we may effectively help in presenting the message of His kingdom to this generation. We dare not knowingly let anything contrary to the Spirit of Christ divide us; rather, in view of His absolute claims upon us, and the unparalleled needs of the present time, we would make the interests of His kingdom paramount in our lives and in our work.

2. Since God is our Father we are all His children,

although we belong to many nations. We are all equally dear to Him, and He has an equal concern for each one of us and a service for each to render. If He is our Father we are all brethren and members one of another—that which concerns one concerns all; we cannot be true to Him and indifferent to the sufferings and needs, physical or mental, of any of His children.

3. It is only as the world sees Jesus Christ in the fellowship of His disciples of many nations that it will believe. God is able to make His will more perfectly known to us as a world body of His followers, and to reveal Himself more perfectly through us as a world organization than as individuals or as isolated groups.

4. The present world order as revealed in the events of these recent years is contrary to the character and will of God as shown forth in His Son our Lord Jesus Christ. As members of our several nations and as a part of humanity we share the responsibility for the denial of God in this world order. Individually and corporately we share the responsibility for the fact that His will is not done on earth as it is done in heaven. This we all acknowledge as true, however much we may differ as to the causes of the war, and the share of guilt of each participant in it.

5. Our meeting together does not mean that we are prepared to condone evil in ourselves or in one another. On the other hand we have no right to wait to approach one another until we are sure that each other's penitence is in proportion to the guilt as we estimate it. God does not deal thus with us. But we meet as those who, believing in God, believe that He can draw us all to a penitence deeper that we have yet achieved—a penitence inspired by a true realization of His love and holiness, and that by our faith in each other's honest desire to respond to God we can unitedly rise to a clearer vision of His will and a more perfect obedience.

Signed on behalf of the
World's Executive Committee,

CONSTANCE M. WALDEGRAVE,
President.

CLARISSA H. SPENCER,
General Secretary.

Laws of the Spirit the Adventure of Life.*

"Then comes the Infinite Goodness of God, and sees that the evil state of His sheep cannot be won back by wrath or war—Highest and Eternal Wisdom will not do thus; but finds an attractive way, the most gentle and loving possible to find. For it seems that the heart of man is in no wise so drawn as by love, because he was made by love. For by love God created him in His Image and Likeness, and by love his father and mother gave him substance, conceiving and bearing a son. God therefore seeing that man is so ready to love, throws the book of love straight at him, giving him the Word His Only-Begotten Son, who takes our humanity, to make a great peace."

—CATHERINE OF SIENNA.

"There is no fear in love; but perfect love casteth out fear."

—JOHN THE DIVINE.

IN one of her books the author of "Pro Christo et Ecclesia" tells a moving story. A woman, living in one of our picturesque English villages, had yielded to the temptation of drink. She was what is called a "hopeless drunkard." Time after time she had been locked up for brief periods, punished and fined, all to no purpose. This woman was the pest of the village, her cottage a plague spot, her two children neglected though not actually ill-used. The clergyman, an earnest man, had visited her and tried to explain the Power that can keep mankind from sin. Everything in the usual way had been tried to reform her, all in vain. A day came when she was carried off in *delirium tremens* to a hospital or an inebriates' home. For a time the villagers, who keenly felt the disgrace to their village, breathed freely. It is astonishing how much power one individual has in a small community to make everyone thoroughly uncomfortable, even unhappy. Whenever the villagers spoke of this woman it was with much bitterness towards her for having brought such disgrace on the place, for her doings were known far and wide throughout the district. Some of them took charge of the children while she was absent, and for a while a blessed peace fell upon them. After a time came the dreaded day when the woman was to return to her home. Her return was viewed with consternation by everyone, and in discussing it many broke out in bitter vituperation. And then quite suddenly, quite unexpectedly, a marvellous thing happened.

* From "Christ and Woman's Power," by Edith Picton-Turbervill, O.B.E., published by Morgan & Scott.

A wave of compassion for her took possession of the whole community. The neighbours entered her house, cleaned it, whitewashed it, and made it spotless from top to bottom. Some bits of furniture were collected, her two little ones washed, and new clothes given them in which to receive their mother.

The woman returned to this home. She said little or nothing, but for the first time for many, many years she became a little human, and because she became a little human, something that was divine awoke within her. From that day to the day the story was told, some two years afterwards, she had not relapsed into her old ways. A power had been awakened within her stronger than the temptation she had to meet.

It was not through the medium of words, however, that the transformation came. Her poor sodden mind could not grasp the meaning of the love of Christ, or indeed of any truth whatsoever conveyed to her through the medium of words. It was the quick translating of Christ's message of love into action for her individually that awoke the Christ spirit within her.

It was the Law of Love in operation—and it worked. Unconsciously, perhaps, those village folk put themselves in harmony with the Law of Love—and then the miracle, for so it appeared to all, happened. They had no doubt taken a risk. The woman might have returned only to sell the new furniture and sell her children's new clothes, and many people would have predicted that as a result of the villagers' action.

The true Christian life is one of infinite adventure, infinite hope, and some would add, infinite risk. But really there is no risk. The life is one of infinite adventure, because we are surrounded by spiritual laws of which we know so little that we often make passionate petitions in prayer for what we could naturally obtain if we knew God sufficiently to put ourselves in harmony with His Spirit's laws. There is for all a wealth of adventure in life, in discovering and testing the unseen laws which govern the spiritual world, and they govern as inexorably, as certainly, as immovably as do the laws of the physical universe. We love ; and somewhere, as surely as the sun rises to-morrow, or sets to-night, is love somewhere created, adding to the sum-total of the world's goodness. We have feelings

of hatred, bitterness; and as surely, as certainly as the tide comes in every twelve hours by the seashore, so certainly, so surely do we create hatred and bitterness elsewhere, and so add to the sum-total of the evil of the world.

God who created the physical universe ordained that it should be governed by inexorable laws. In mediæval times these laws were almost entirely unknown; consequently, when there was an eclipse of the sun, man took it as a sign of God's anger, and passionately prayed for deliverance. But gradually men began to realize that what are called "natural" laws existed, and began to study them. Kepler discovered laws on which Newton based his greater discovery of the law of gravitation. Kepler realized that in so studying he was studying the Mind of the Creator, and when he was congratulated on his work, humbly replied, "I have only thought God's thoughts after Him."

Knowing then the laws that govern the physical world, prayers that were once devoutly offered became entirely unnecessary. No matter how important it was that light should come in the morning—a man's life might depend upon it—it would not be necessary for him to agonize in prayer that with morning light might come. He would *know*. And in that knowledge he would rest.

Is it not probable, nay certain, that we are surrounded by supernatural order or spiritual laws which are not yet understood, the very existence of which is by some not realized? The New Testament announced the active presence of this order, these laws with which man could get direct relations with a great unseen power.

Study of and experiment in these spiritual laws make the prayer-life more real. The elementary stage of prayer-life is passed, and we find that by being in touch with the Divine Mind, and so able to put ourselves in harmony with His laws, He enables us to answer many of our own prayers, by the understanding of His Will.

Many of the villagers possibly had prayed for the woman, and those prayers were effective, not directly upon the woman herself, but in enabling the villagers themselves to understand and trust the law—the Law of Love—by which she was saved from sin. We need surely have no fear of the word *supernatural*, for, after all, the difference

between the natural and the supernatural is only the difference between the discovered and the undiscovered in God. What appears supernatural is just the discovery of the spiritual laws of God. It is possible that the solution of present-day problems, industrial and otherwise, lies within this realm. Spiritual laws that operate on the individual must be equally potent in their operation upon men and women. A month or two after the signing of the Armistice, a certain body of women in England had their hearts deeply touched by hearing of the suffering in the enemy countries. Mothers in those countries saw their little babes day by day perish for lack of nourishment. Poor though the women were, it was not a question of money alone. Half-starved themselves, they could not suckle their little ones; and though a certain amount of milk could be secured, no rubber was available, and the mouthpieces which they made of wood for their little ones were ineffective, the babies could not draw the milk through them. Authenticated accounts reached these English women, of sorrowing, distracted mothers seeing their little ones daily perish before their eyes. The English women raised a fund, and with permission of the Foreign Office, sent a million rubber mouthpieces to the distraught mothers in the enemy country.

This action was genuinely and severely criticized by well-meaning people. It was said that it was an act which would encourage Germany; that the Germans would take advantage of the kindness, and trade upon it; that they would suppose they could get what they needed without signing the Peace terms. Others went so far as to say that it was not justifiable to save the young lives of those who would probably be brought up as soldiers and fight us once again.

What did happen? The mouthpieces were sent out as a free gift, costing some £6000. They were safely received and distributed to the mothers of a certain district; many hearts were comforted, many lives were saved. So touched were the recipients at the thought and compassion shown by those who had so recently been their enemies, that immediately those mothers in Germany, poor though they were, raised £6000 among them to send for the relief of starving children in England. When it was explained there was no such need here, they expended it on comforts

for English women in Germany who had married Germans and who were in want.

It was knowledge of and faith in this Law of Love that enabled Catherine of Sienna and other saints to work miracles in dealing with men and women who were sinners. Catherine's confidence that in the heart of the most hardened men to whom she wrote love for Christ lay dormant, only needing awakening, was wonderful. She always took it for granted. By love she awakened love. Listen to her: "God seeing that man is so ready to love, *throws the whole book of love straight at him.*" Wonderful words—too wonderful to be commented on.

Deep calls to deep. Compassion and love create compassion and love, not only in the hearts of individuals but in the soul of a nation. The same law operates and cannot fail. Is this a truism? It may be so; but truisms only become real when put in practice; and so far individuals, let alone nations, have experimented but feebly in the spiritual laws, of which even now we know so little.

Kepler, when discovering and experimenting in the physical laws of the universe, humbly said he was only thinking God's thoughts after Him; by so doing he put a mighty power in the hands of the human race.

A yet mightier power will come to humanity when, knowing that spiritual laws surround us, we discover them and put them to the test. By so doing we shall be seeking to think God's thoughts after Him, not in the physical world, but in laws controlling the mental and spirit life of every human being. Then will a mightier power than was ever wielded by the wise and prudent be put into the hands of those who are the children of God.

Our dear Lord rebuked Peter but once. The look He gave Peter after his denial was one of infinite compassion, not rebuke; then did Peter weep. Christ rebuked Peter only once; it was when He showed that the path of suffering and yielding leads to the land of life. Peter could not face the thought; he shrank from it, and refused even to attempt to think the thoughts of God. "Get thee behind me, *Satan*, for thou savourest not the things that be of God but the things that be of men." Or, as Weymouth has it, perhaps more correctly, "Get behind me, *adversary*, for your thoughts are not God's thoughts, but men's."

God's thoughts. Those who refuse the attempt to dis-

cover His thoughts are His *adversaries*. His thoughts, not on the inner life alone, but on all things affecting the welfare of His children, the human race, the relation of industry to capital, of nation to nation.

It is possible that the solution of many present-day difficulties, industrial and otherwise, lie within this realm.

Must not spiritual laws, if they are laws, that operate on the individual be equally potent in their operation on men and women in the aggregate? It may be that women, with their power of intuition, will be called to demonstrate this to the world. In the cases referred to it was women who ventured, and, in trusting the Law of Love found it *worked*.

"The Spirit of the law of life . . . has made me free from the law of sin." These words have a wealth of meaning not yet fully understood. The laws of true life are manifold; as yet we are but children playing on the edge of a country yet to be explored. In years gone by Charles Birrell wrote to Mrs. Butler: "You and your companion women have struck a note for which the ages have been waiting, and which even the Church itself, in its organized form, has never yet intoned." There are other notes yet unsounded for which the ages have been waiting, and which women are called now upon to strike.

The Women and Children of Armenia.

By Basil Mathews.

I.

IN the very early spring of 1914 I was walking with that great-hearted, wise and courageous American woman, Mrs. Christie, along the streets of Tarsus. We turned aside into a courtyard and heard the shrill, strong voices of little children. Going through a door we found ourselves face to face with a phenomenon that would have been considered impossible, even incredible, a few years before—a vigorous and up-to-date kindergarten, equipped with the technical requirements, and, what is more, with the effective trained staff needed to handle the lives of children from five to eight.

As I looked at them Mrs. Christie pointed out first one and then another who bore her own name, though they were Armenian girls and boys. The boys were called Christie and the girls Christine. The reason why they were named after her was at once tragic and splendid. This is the story.

II.

In 1909, five years before we were there, there had broken out in the Cilician Plain, in Adana and Tarsus and elsewhere, one of the most ghastly of the organized massacres and ravishings of the peoples by the Turks. In Tarsus the women, filled with the unnamable horror of the fate that had befallen so many tens of thousands of their fellows at the hands of the vile Turkish soldiery, fled with their children along the tortuous streets of Tarsus. By common consent and in unspoken unanimity they fled in the same direction. They all ran toward the one place in Tarsus where they could be sure of protection and care and of a "love that would not let them go," St. Paul's Institute, one of those great monuments in the Near East to the statesmanlike vision and chivalrous generosity of the Christian Churches of America.

Dr. Christie, its honoured Principal, was away when the massacres broke out. Mrs. Christie held the fort. Those women poured in literally by the thousand. They filled the dormitories and stables, the hospital, the hall, the open campus, the missionary's house. There were actually, at one time, three women sleeping on the grand piano and four under it, a congested area indeed!

Typhus broke out and other diseases. Mrs. Christie, indomitable in her affection and strength, on the one side confronted the Turk without with a firm but quite implacable closed door, and, on the other hand, gave to the needy Armenian women incessant heroic labour and help.

During those awful days within that campus, with massacre raging outside, the men and boys of Tarsus being put to the sword, Mrs. Christie stood alone between those women and a far worse fate than swift, clean death.

An Armenian, who during our days in Tarsus talked with my wife over those "cruel killing times," was so moved as he told Mrs. Mathews the narrative of what Mrs. Christie did in those days, of how all through the night, with her lamp, she went to the help of the suffering women, that unbidden and unwilling tears sprang to his eyes and poured down his cheeks.

We realized then, as we have done increasingly in the days when she has still held on at Tarsus during the war, that Mrs. Christie is one of the undecorated and unrecognized heroines of the world.

III.

During those days baby after baby was born to the Armenian mothers of Tarsus in the St. Paul's Institute. Their hero worship would only allow them to give their children one name, and that was the name of the angel of light and protection who watched over them. The boys, as I have said, were called Christie, the girls Christine, and these children in the kindergarten that we saw five years later were the babies born during that massacre-time.

Now six more years have passed, and the boys and girls are eleven years old. Again that vile, cold-blooded process

of massacre of the Armenians by the Turks has broken out on the Cilician Plain. The mainspring of all these massacres is in what, by a grim and ironical lie, is called "The Committee of Union and Progress" in Constantinople. They are the immediate cause of each massacre. The hall-mark of character of "The Committee of Union and Progress" is summed up in that immortal cynical phrase sent from Constantinople to the military commander in Armenian area: "Anything that you do with the Christians is amusing."

What are these "amusing things" that are done with these Christian women and young people? The full answer can neither be written nor heard. The massacres of the Armenians by the Turks during the war was the vilest thing that has ever defiled the earth or affronted heaven. The imagination reels and sickens at the bare catalogue of its loathsome filth and ghastly cruelty as revealed with merciless accuracy in Lord Bryce's report.

Take thousands of villages and set them ablaze; hundreds of thousands of men and lads and hack them to pieces; imagine thousands of babies smashed under the heels of the Kurdish and Turkish horsemen; hundreds of thousands of girls and women repeatedly violated till they died, their bodies then vilely hacked by bayonets; imagine mothers seeing their babies thrown into a stream, and then they themselves suffering far worse at the hands of the vile soldiery; pile every imaginable atrocity in a burning and bleeding mountain of cruelty and lust and then you will fall far short of the cold realities of that time. *And they have begun again.*

I have in the past few weeks had a letter from the very centre of Asia Minor, written by an American, and showing quite clearly how all atrocity had practically ceased because it was believed that America would have the mandate for all that territory, and the Turk was on his good behaviour to curry favour with America. But that wholesome fear of America has gone. The great Republican Democracy has turned away—as a state—from the responsibility. But the heart of the American people as a whole, like that of the British, beats true to Armenia, and will assuredly labour hard to help them build up their national organization.

IV.

There is only a remnant left now of these women and children and yet they are the remnant of a race by whose extinction the world would be greatly poorer; a race of capacity that proved itself to be great under the most atrocious conditions and that is capable of development beyond anything ever yet remotely realized.

The organization of help for the life of these women and children, whether on the side of relief, or of protection or of education, is a "sacred trust" of our western civilization, whether American or British. The great American missionary organizations at Constantinople, at Smyrna, Harpoot, Adana, Tarsus, Beirut and elsewhere, like the British organizations in the same great area, are co-operating to make a notable contribution to the solution of the problem. The Young Women's Christian Association are co-operating by establishing clubs for Armenian, Turkish and Greek girls, and assisting in providing industrial training and proper recreation for Armenian girls rescued from Turkish harems. They make that contribution on the firmest basis of Christian education and evangelism and healing to promote inter-racial understanding.

When I had the opportunity in 1914 of seeing the work of a number of those colleges and hospitals I found the children of fathers massacred by the Turks studying and playing football alongside the sons of the Turks who killed their fathers. It is there that the new leadership is being generated. It is in this strong development of the new generation in fellowship of study and play and service on a common basis of an education saturated with Christian principle that we must look for a new order of life in the long-stricken and blasted territories that have been under the heel of the Turk.

The International Commission.

FROM June 2nd to 9th of this year there will meet in Champéry, Switzerland, a group of women representing the Young Women's Christian Associations of all parts of the world. This is not an official conference of the World's Young Women's Christian Association but an international commission called together by the World's Executive Committee to study certain definite subjects. The subjects are ones that affect the work of our organization in its world-wide aspects, and demand international understanding and co-operation. The commission includes six representatives from each National Committee affiliated with the World's Committee, and will meet in three sections, which will consider:—

(1) The problems involved in sending workers and support from one National Association to another, and the best methods of building up a self-directing and self-supporting National Association in countries now receiving help from without. In this section will be representatives from Australia, Canada, Great Britain, Sweden, and the United States (all of which countries have Foreign Departments sending secretaries abroad), and from China, Egypt, India, Japan, South Africa, and South America, to which countries those foreign secretaries go.

(2) Conditions affecting women in industry, and the responsibility of the Young Women's Christian Association in regard to them.

(3) Work for emigrant and immigrant young women, and for foreign-born young women in our communities.

To the second and third sections representatives will be appointed from most of the countries of Europe, as well as from those mentioned in connection with the first section.

The commissioners have been studying these subjects in their own countries. From their united consideration of the questions it is expected they will make recommendations which will do much to facilitate co-operation between the various National Committees and to strengthen the international effectiveness of the Association.

Yet behind the meeting of this group of women there is a desire more profound than that of shaping methods of work, necessary though that be. It is the longing to

realize again the unity of our World's Association, to feel again the contagion and stimulus of personal contact with each other, to enter more fully into the meaning life has taken on for each of us, and to be able to go forward, shoulder to shoulder, as comrades sharing the day's work.

When we met together in World's Conference in Stockholm in 1914 far-reaching plans were made whereby our movement should serve the women of the world. Following the resolutions of the Berlin Conference in 1910, advance work was planned in the fields of industry and immigration, and great care was expended in working out the relations and responsibilities of the bodies making up our world's fellowship. Then came the years which brought to us all an overwhelming burden for abnormal needs, and made it necessary to put aside for a time the hope of normal progress along the lines planned at Stockholm. Just at the time when we most needed the sense of mutual support it became impossible to maintain our outward fellowship. So absorbed have we been in the unusual demand of our own particular National Association and the needs of our own countrywomen that we have often allowed ourselves to think of those other women who with us make up the World's Association as mere types of a nation or race rather than as living personalities sharing with us the strain of readjustment to heavy burdens and to a new world.

For it is a new world that we face now that the barriers to fellowship are down, a world in which our part cannot be what we expected it to be in June, 1914. But we believe that there still exists in this new world the old bond of common discipleship of our Lord Jesus Christ and of common citizenship in His Kingdom, and we are eager to realize this belief.

Furthermore we see around us in our new world many stirring events and encouraging movements, and we believe that when we come together we will find we have much to share with each other that is extremely hopeful and, as well, challenging to us for the future. We see in the world to-day the growing conviction that the present social and industrial order must be brought into harmony with the principles of the Kingdom of God. Churches and religious bodies are making pronouncements on a Christian order in industry; within the labour movement are those

who emphasize the teachings of Jesus Christ as the only basis for social progress; in our own organization there are an increasing number of industrial workers and others who are deeply concerned that the Young Women's Christian Association should play its part in Christianizing the social order.

We see in the world to-day certain significant migrations of peoples, which though on a smaller scale than before the war, yet give promise of closer relations between the average citizens of different nations than we have yet seen. Many a young woman has followed her husband into a far-away land, his land, but not hers, a land that has strange customs and a strange tongue. In one of the stricken countries of Europe we see a band of young women, daughters of its citizens but themselves born in another land, returned now to the land of their fathers to put at its service in the time of need training acquired in the land of their adoption.

We see in the world to-day the women of many nations, both old and new, looked to for leadership in solving new problems. And we see these women looking to the Young Women's Christian Association for help. It is not material help that is wanted, nor is it their desire to have their problems solved by others. Rather it is a demand on those who have experience in leadership and in working together for the materialization of their ideals, to share with those who have not this experience; a demand for the development of the social genius of every people.

We see in the world to-day the demand among Christian people for a reunited Church of Christ. Leaders in many branches of the Christian Church are planning to unite in the near future in a World Conference of Faith and Order. Great emphasis is being placed on fellowship as a means of religious expression. We see fellowships of those within and without the Church, fellowships in which persons otherwise totally unlike are united by the common bonds of faith in Jesus Christ and the search for truth.

What is our relation to these signs of the times? How can the World's Young Women's Christian Association best serve this generation?

Imagine a group of women of all races devoted to following the will of God, seeking in a spirit of sincere sympathy and mutual trust to learn what gifts God has

given each race for the enrichment of the world, seeking to understand what message God has for the women of to-day through their united effort. This is the hope with which the International Commission of the Young Women's Christian Association has been called together—to re-affirm and to re-express the message of the Association for the young women of to-day, and to apply that message through the medium of international understanding and co-operation.

Beginnings in Roumania.

ASSOCIATION work in Roumania, not yet six months' old, has taken root in the capital under considerable difficulties. Owing to the congested state of Bucharest, where the housing trouble, from which all the world is suffering, seems to be unsurpassed, it was well-nigh impossible, despite the best of goodwill on the part of the Roumanian authorities, to find anything like suitable premises as headquarters for the work. The difficulty, so far as our Association workers were concerned, was enhanced by the fact that they happened to arrive at about just the most inauspicious moment for house-hunting. The Roumanians move twice a year, on St. George's Day in April, and on St. Dimitrius' Day in October, and as the party did not arrive till the first of November no one wanted to move and there were certainly no unoccupied premises.

Fortunately our workers themselves were not left homeless, thanks to the kindly forethought of Mme. Stefan Cesanu. Knowing how impossible it was to find even rooms in Bucharest, she had engaged some in an hotel, and when the group landed on the station platform one November morning they were met by the clerk of the hotel.

The House Shortage in Bucharest.

Then began the long and tedious work of house-hunting, to which was added the difficulty of transport.

This meant that the staff were compelled to spend a considerable portion of their time walking from one part of the city to another, for often there were no street cars running, and even when there were a few put on the road it was generally impossible to find so much as standing room. Carriages are very scarce in Roumania, and very expensive, so that as far as possible the touring of the city had to be done on foot, with the exception of a few occasions when the Red Cross were able to lend them a car. Many were the hopes raised only to be dashed to the ground during the first six weeks. Sometimes they would hear of premises that were available, only to be told when they went to pay the deposit that the price had gone up to a figure quite beyond their reach. At another time, when arrangements were almost completed, the occupant of a part of the house refused to move. At last, however, on December 20th the lease was signed for four and a half months for an upper flat in a very old house which had once belonged to one of the physicians of the late King Carol. This flat had not only to provide sleeping and living accommodation for the staff but the office headquarters of the Association work in Roumania and club rooms for students, business and professional women amongst whom work was being begun. In all, seven rooms had to suffice for all these purposes! Although the premises overlook the Cismigiu garden the neighbourhood is not at all desirable, and Miss Anita Hodgkin, the Executive Secretary for Roumania, hopes to be able to move her "family" to better and more commodious premises on St. George's Day.

All this time, although so much energy had had to be devoted to house-hunting, considerable progress had been made towards getting Association work started in the City. Ten days after their arrival in the city the secretaries addressed about thirty women and girls who, at the invitation of Mme. Caribol, had met at her house to hear about the Young Women's Christian Association work it was hoped to do in Bucharest.

The outcome of this meeting was the formation of two groups to study respectively social conditions and educational problems in Bucharest. The survey on social conditions revealed the fact that whilst the Roumanians have a number of charitable societies and are generous in

doing things for the poor, there is absolutely nothing of any kind which teaches self-help, and, except for an interest in the peasants, very few know much about the working people.

Then there were the visits to some of the large girls' schools made by Miss Hodgkin, who fired the enthusiasm of the girls by talking to them about Camp Fire Girls in America. Many of these girls now come to the club. Classes for students, both men and women, were formed under the leadership of Miss Boyd, and interest in the possibilities of Association work was awakened.

From the very first day of her arrival Miss Hodgkin realized that their activities must extend to the girls working in city offices, *fonctionnaires* as they are called in Bucharest, and in the factories. There is one very large factory employing at times as many as 1,500 women on the making of soldiers' uniforms. This was visited, and it is hoped it may be possible to obtain rooms within the factory in order that a demonstration piece of work may be done in showing the people what can be done in the way of recreational work for industrial girls.

Another possible field for Association work presented itself in the villages. The peasant women work hard all the summer, but in the winter have absolutely no way of getting any recreation. At the present time few of them have more than one lamp, and sometimes only one candle, in their houses, so that as soon as it is dark they have to go to bed. Their lives are consequently very empty, and having heard from various people of the conditions obtaining in the villages, Miss Hodgkin and Miss Grace Saunders, Travelling Secretary of the World's Young Women's Christian Association, took a trip into the country. In company with a Roumanian doctor they visited three little villages, in one of which they found a very attractive hospital of sixty beds, under the care of a very competent woman doctor. They were told that if they could only send a specialist on babies they could do a great deal of good, and help the peasant women in other ways than medical. Miss Hodgkin believes much good might be done if a piece of village work were begun near Bucharest that might serve both as an example and as a training school for workers. There is good reason to believe that in many places the Roumanian women would respond very

quickly and would take the work upon themselves, though a good country worker who understood Young Women's Christian Association work might be needed to start work in one community of villages and then go on to another.

Queen Marie's Interest.

It is this work amongst the peasant women that especially interests the Queen of Roumania. Miss Hodgkin found her to be not only a Queen but a woman of very keen insight, whose advice and judgment would always be valuable. The Queen herself has a plan for organizing social work in a group of villages, and she would like the Association to have the responsibility of the recreational, moral, and religious work. She is also very anxious that the young women of Roumania should be given something to do or she fears that those who did such splendid work during the war will just go back to a life of ease. She believes that the Association is needed by young women of all classes, and that in working amongst all the Association may help to create a better feeling between the students, the working women, and the society women.

Shortly before the opening of the premises the Queen further showed her interest in the work by holding a meeting at the Palace, when about forty people were present, in order that the Association programme might be put before them. The Queen herself spoke on this occasion, emphasizing the fact that she wanted the women of Roumania to rally to the Association, and pointing out that the Association would work in co-operation with the Orthodox Church.

On January 2nd, or December 20th according to the Roumanian calendar, the premises that have been before described were opened. Both the Queen and the Princess Elizabeth were present at the dedication service, which it is customary in Roumania to hold at the opening of any public building, and indeed often when a private family takes possession of a house. The halls and rooms had been gaily decorated with Roumanian, American and British flags, and all was in readiness when shortly after eleven o'clock the Royal party arrived. A group of school girls greeted the Queen on her entrance to the house

by singing the Roumanian National Anthem. About two hundred people had gathered for the service, amongst them being M. I. Iorga, President of the House of Parliament. The Queen stood in the room during the service, which lasted about fifteen minutes and was intoned by Father Mihalescu, a priest of the Orthodox Church, and a hidden group of men choristers. At the conclusion of the service the Royal party were led to chairs already placed for them, and Father Mihalescu, speaking in Roumanian, explained something of the nature of the Association's work. Miss Hodgkin followed with thanks to the Queen for her interest in the work, and Mme. Cesianu thanked our workers for coming to Roumania, and assured Her Majesty that with her assistance the women of Roumania meant to make the Young Women's Christian Association a success. The programme was then closed by the recital of a short poem by a small girl and the singing by the same group of school girls of a Roumanian song and the American and British national airs.

Before the Royal party left the Princess had promised to come at least once a week to help and learn about the Association, whilst the Queen presented a picture of herself and the King for the rooms, and promised to let the workers have the use of an automobile and to give instructions for the installation of a telephone, which latter convenience it is impossible to secure without Government aid.

Study Circles and Group Discussions.

With premises of their own, inadequate though they might be, our workers could settle down to definite Association work.

It was decided to use the club for young women who have had at least a secondary education, that is students of the university and art schools, business women, and young women of the so-called leisure class. The students appear to have little time for anything outside their studies, and our workers feel that one of their first tasks must be to help them to realize that education does not consist only in cramming oneself with intellectual knowledge. Just because of this absorption in purely intellectual pursuits shown by the university girl it is probable that

the future Young Women's Christian leaders in Roumania will be drawn from educated girls outside the universities. Many belonging to this latter group are already doing excellent work. Miss Hodgkin has led two discussion groups for these girls—one by special request on "Prayer" with a membership of ten, and the other on "Christian Social Reconstruction" with a membership of twenty-five. This group has been doing very fine work, and is very desirous to be doing something as well as studying. At one meeting they had an address from Mrs. Moran of the American Red Cross, who has done a great deal of social work in America, and having been in Roumania for a year has been able to see what is possible for that country.

From these groups many girls are being trained as regular assistants to help with the library, membership cards, card catalogue of addresses, or serving on the Programme Committee or acting as hostesses during the tea hour.

Quite a number of other groups and study circles have already been formed within the club. So eager were women of all ages to join these classes that for a while the secretaries found themselves in the situation of trying to handle classes or meetings combined of students, children, young women, and some quite elderly women. Finally, however, the members themselves came to see that it was better to have separate classes. For the older women, therefore, classes similar to those held for the younger girls have been held in Christian social reconstruction and in the study of the life and letters of St. Paul. For the *fonctionnaires* classes in French and English are held, whilst one night a week is given over to teachers, professors as they are called in Roumania, when an address is given on some such subject as "Modern Christianity," followed by a discussion. Of the students, forty are enrolled in English classes, whilst a few are enrolled in a class on prayer, which at their request is given in English. In addition to this work at the club Miss Boyd and Miss Prys have a large group of men and women students at the Braila Student Hostel, and have arranged to visit once a week a large club where 150 women students live. Here it is planned to have games and talks on interesting subjects, and then to hold at the end of the evening Bible classes for those who want to attend.

Princess Elizabeth and the School Girls.

Another important and promising feature of the work is that amongst the school girls. The chief trouble here is the lack of house room, many of the girls hesitating to come because they are afraid of overcrowding the house. Saturday afternoon being the only day on which they are free, it is hoped to be able to hire a hall for the occasion. Games are organized for the girls at the club on Saturday afternoon, when the Princess Elizabeth sometimes comes and plays with the girls. This side of the work will undoubtedly grow as more accommodation is available.

On Sunday social gatherings are held, when tea is provided, and music and recitations are given. The numbers vary from twenty to fifty or more people, both men and women, girls and boys, taking advantage of this opportunity for a common meeting-place on Sunday afternoons.

Indeed the whole Association work in Roumania, as reported by Miss Hodgkin, seems rich with promise, and all the secretaries are confidently looking forward to still more marked progress during the next two or three months.

The Christian Conscience and Industry.*

By Anna V. Rice.

THE present industrial order affords the peculiar challenge offered to Christianity in this generation. This is true because the present organization of industry is not an adequate expression of the Spirit of Jesus, and this generation is being asked to remould it on a more Christian basis.

Christianity as interpreted through human relationships expresses itself in a few very simple but fundamental principles which it is bound to apply to the whole of life. The first of these is that of the supreme value of every human life, not because that life is good or useful or gifted, but just because it is human. Nothing else in the universe compares with human personality for worth. The world with its riches of things useful and beautiful is but the setting in which human personality may grow towards maturity. The fundamental material necessities of life—food, shelter, clothing—are primary essentials for that growth. Only when they are in some sense adequately provided can the real life of development of mind and spirit, of discovery and realization of the higher values latent in personality begin.

Jesus stressed over and over again the fact that He came to bring *life* to the children of men. While He always recognized spiritual life as that which is most real and most valuable, He never confined His interpretation of the word "life" solely to the spiritual. When He says, "I came that they may have life," the whole of life is implied—physical and mental and spiritual.

The second of these fundamental principles of Christianity is that men are responsible each to the other for seeing that this life which He came to bring abundantly is the possession of all if they choose to avail themselves of it. The age-old question, "Am I my brother's keeper?" is answered by Jesus in the simple statement that all men

* Reprinted from *The Association Monthly*, January, 1920.

are members of a family of which God is the Father. The logic is irresistible. If we are all of one family then the strong ought to bear the infirmities of the weak, for such is the rule in all true family life. The principle that controls all the myriad relations of men and nations must be: "From every man according to his ability, to every man according to his need"; no respectable family would think of proceeding on any other line. The followers of Jesus can never escape the sense of guilty responsibility for the cold and hunger and thirst—physical, mental, or spiritual—of even the least worthy of the children of men, brothers with them in the family of God.

The third principle is that service to the other members of this human family is the only worthy motive for any of the activities of life. This was the controlling motive in the life of Jesus Himself; it is that which He demanded of His followers. There is no other standard of greatness; there are no phases or sections of man's life exempt from the application of this law.

The world in which we live to-day fails in some very serious ways to express these fundamental principles in the human organizations within which men live, and especially in those in which many men do their work. For instance, the Christian principle that human personality is the supreme value in the universe ought to make the first aim in every business undertaking the enrichment and development of personality, the production of abundant life for all who are in any way connected with it or served by it. Many business organizations are truly Christian in spirit in that they honestly strive for just this thing. Great numbers of men and women in the professional, business and industrial world are endeavouring to realize this ideal in their work. And yet for an unthinkably large number of people the development of personality in any real sense is still impossible because all the energy in life must go to the securing of a bare existence; there is left neither leisure, strength nor means for the things that make abundant life, and the work to which all they have of strength is given is of a kind that tends to diminish rather than augment personality.

Even though wages have risen enormously for some during the war this is still true. An illustration will show this. The living wage in New York City is now estimated

to be fifteen dollars a week. On less than that one cannot have food, shelter, clothes, and that margin for recreation, for sickness or for other emergencies which every child in the family of God should have. Yet an investigation of 417 factories in and about New York revealed 2,000 people in them receiving less than eight dollars a week. In the State of New York there are 56,000 factories. Even granting that in many of the communities where these are located living is much cheaper than in New York City, and that in many of these factories some receive far more than a living wage, can there be any doubt that in its economic life the State of New York is far below the Christian standard. Yet a bill to provide a living wage for women workers was defeated in the New York State legislature a year ago.

Again, human personality for its development needs more than a living wage, and hours of work short enough to prevent physical exhaustion. It must have also the chance for mental and spiritual activity. Perhaps the most tragic thing about our modern system of industry is that it denies just this to the vast majority of men and women engaged in it. The highly specialized work of the factory offers the least possible opportunity for the exercise of the mind of the man or woman who tends the machine. In the framing of the policies and regulations, the plans for extension of the industry, even in the decisions which determine the hours and conditions of work, the vast majority of the workers often have no share. If men and women earn their living at any task, that task is their life. A full half of all the waking hours they have is given to it. Is it conceivable that Christianity should rest content when for large numbers half of every waking day adds nothing, or less than nothing, to that growth of mind and spirit without which there is no abundant life?

Nor does our economic system, even in theory, yet express the Christian law of brotherhood. In what Christian family does one let the little children work who ought to be in school or out at play? But the United States has no federal prohibition of child labour. Nor does society tolerate in those who are dissatisfied with present-day conditions that man-to-man expression of opinion which men should expect from their brothers.

Unconsciously, perhaps, in the working world we come

nearer to the standard of Jesus in respect to the principle of service than in respect to that of the value in personality or that of the recognition of brotherhood. Most work which men and women do is of service to the great family of men; surely almost all the great industries of the world are of inestimable service. They are possible only because they meet real needs. But oftentimes the service which they render is but a minor motive of those who work at them, and the profit which may be made in dividends or wages is the controlling one. As yet it is not written into our laws and institutions that we expect service to be the dominant motive, not only of schools and churches but of every organized human activity. Until this comes about we must confess our failure to be Christians.

If the world in which we live is thus so far from Christian, what can we as Christians do about it? Surely it is a matter for serious thought, for earnest discussion, for persistent seeking of the way out. We are bound to ask ourselves, and each other, and the people who are wiser and more intelligent than ourselves, how can these things be changed? How may economic life be organized so that it shall be truly expressive of the Spirit of Christ and become the basis for the larger spiritual development of all men? Surely there is a way else He would never have taught us to pray "Thy Kingdom come." Till we have found that way we can never rest. To find it to-day is one of the most important tasks of organized Christianity. "Bring no more vain oblations . . . seek justice, relieve the oppressed." "If thou art offering thy gift upon the altar and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled with thy brother, and then come and offer thy gift."

The task of finding the way out is not so hopeless as it might seem; already many minds have been at work and the Spirit of God has stirred the hearts of many great groups of men and women. The list of Christian bodies that have already spoken, suggesting means by which we may move to a more Christian way of life is an imposing one. It includes: the archbishops of the Church of England; the War Council of the Bishops of the Roman Catholic Church; the General Assembly of the Presby-

terian Church of Canada; the General Conference of the Methodist Episcopal Church of Canada; the Board of Bishops of the Methodist Episcopal Church of the United States; the Federal Council of the Churches of Christ in America; a conference of twenty Quaker employers in England; the Young Men's Christian Association in the United States.

The conclusions reached and the recommendations made by all these bodies are strikingly similar. The following resolutions passed at a meeting of the Federal Council in May, 1919, and reaffirmed by the Y.M.C.A. in their national convention at Detroit in November, 1919, emphasize the same things stressed by other groups, and hence may be regarded as indicating what is the common Christian conscience to-day concerning the principles which should control in industry.

Resolved: That we affirm as Christian churches:

"1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and co-operation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labour. Sympathizing with labours's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

"2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

"3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government exchanges, public works, land settlement, social insurance, and experimentation in profit sharing and co-operative ownership.

"4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight hour day. We declare for the abolition of night work by women, and the abolition of child labour; and for the adequate provision of safe-

guards to insure the moral as well as the physical health of the mothers and children of the race."

In the light of all these things is there any doubt whatsoever of what the Young Women's Christian Association should do to-day? Must it not do its share of honest, prayerful thinking in the light of the loyalty to Christ which it professes? Must it not come to some conclusions —incomplete perhaps, and to be revised and amended as further knowledge and experience shall give us greater wisdom? Must it not strive along the lines laid down by such conclusions, to do its part in making possible a juster, richer life for the world? This responsibility rests heavily upon us, because by its avowed purpose our organization is pledged to "associate young women in personal loyalty to Jesus Christ as Saviour and Lord . . . and to become a social force for the extension of the Kingdom of God." It rests heavily upon us because we are organized primarily to study the needs of young women and to try to meet them, and millions of women are to-day among the most acute sufferers in this life which fails to express Christ's spirit.

It will be a difficult task, but we are not without many helps to guide us. Not only shall we find much to set us forward in our thinking in the conclusions already reached by the organizations listed above, but within our own organization we have at hand the rich experience of our industrial department. From that department have already come two suggestions of what the Young Women's Christian Association might consider some standards which should prevail in a more Christian industrial order. One of these is the statement of our industrial leadership, the other that of representatives of our industrial clubs who met in conference in Washington in October. It is significant that in spirit, principle, and even detailed suggestions, these statements are practically identical with those of the Federal Council of the Churches of Christ on the same subjects.

It is true that thoughtful consideration of the recommendations of our industrial department and the ultimate adoption by the whole Association of some statement of certain principles for which we stand will not bring the millennium. It will, however, clarify our own thinking, give us recognized standards to live up to within our own

organization and set us, with other great Christian bodies, among those who have faith to believe that practical steps can be taken in our day to make the world in which men and women do their work more reflective of the Christian spirit.

Durée de Travail et Production.*

Par Gaston Tessier.

UNE levée de boucliers s'est produite et se prolonge, dans certains milieux industriels, contre la loi du 23 avril 1919 sur la journée de huit heures. D'autre part, les organisations ouvrières proclament vigoureusement que ce texte est un palladium auquel elles ne souffriraient point que fût portée la moindre atteinte.

En fait, la réglementation nouvelle ne mérite sans doute ni cet excès d'indignité, ni cet excès d'honneur. Longuement préparée par une commission au sein de laquelle étaient représentées plusieurs grandes associations patronales et ouvrières, la loi du 23 avril, votée à l'unanimité par les Chambres, pose assurément le principe de la journée de huit heures ; mais sur les modalités d'application : quotidienne, hebdomadaire ou autre, sur les délais de mise en vigueur, sur les possibilités de dérogations permanentes ou temporaires, cette loi s'avère extrêmement libérale, souple et prudente.

On sait, d'ailleurs, que l'introduction de la réforme est subordonnée, dans chaque industrie, commerce ou catégorie professionnelle, pour l'ensemble du pays ou pour une région, à des règlements d'administration publique rendus après consultation des syndicats patronaux et ouvriers intéressés.

Leur avis est obligatoire. Le législateur a même marqué sa préférence pour un accord préalable entre ces organisations. Sans doute, cet accord ne lie pas le pouvoir réglementaire. Il peut contenir, par exemple, des dispositions étrangères à l'objet même du règlement et que celui-ci n'a pas à reproduire ; il peut, par contre, avoir négligé de préciser des points qui, aux termes de l'article 8, doivent être traités dans le règlement. Mais un accord aura, dans tous les cas, une autorité infiniment plus grande, pour la rédaction du règlement, que des avis donnés

* *Revue des Jeunes* du 25 décembre, 1919.

séparément par les deux parties et qui ont de grandes chances d'être divergentes (1).

Ajoutons qu'à l'heure actuelle, il n'est encore intervenu de décrets que pour les industries du livre, celles de la préparation de cuirs et peaux, celles de la chaussure, du textile et du vêtement. La journée de huit heures n'est donc légalement applicable que dans ces seules catégories, d'ailleurs importantes. La réforme doit se réaliser lentement et progressivement, avec les temporisations que requièrent la crise économique générale ou les difficultés particulières à certaines professions. Les espérances formées par les groupes ouvriers ne se vérifieront que dans la mesure où les travailleurs eux-mêmes, grâce à leur action persévérante auprès de l'opinion et du patronat, grâce surtout à leur bonne volonté dans l'accomplissement de la tâche quotidienne, rendront possible, sans péril, la réduction de la durée de cet effort.

Quoi qu'il en soit, le principe des huit heures existe ; il s'affirme non seulement en France, mais dans le monde entier : le *Bulletin du Ministère du Travail* (2) signale qu'en dehors des six Etats qui avaient institué la journée de huit heures ou la semaine de 48 heures *avant* ou *pendant* la guerre, treize pays européens ont admis cette rèforme depuis la signature de l'armistice et jusqu'en juillet dernier. En Grande-Bretagne, en Belgique et en Italie, des projets s'élaborent et auront force de loi dans un prochain avenir.

La conférence internationale du travail de Washington vient d'adopter la durée hebdomadaire de quarantehuit heures, sous cette réserve que les temps réguliers de repos, résultant notamment de la semaine anglaise, pourront être compensés sur les jours ouvrables, sans que la durée de chacun de ceux-ci puisse excéder neuf heures.

En tout état de cause, il serait vain de contester le principe maintenant inscrit dans notre code du travail ; le faire, ce serait provoquer des déceptions, des mécontentements, une exaspération peut-être, qui iraient à l'encontre de la prospérité économique unanimement souhaitée. Mieux vaut, sans doute, commencer un examen loyal des possibilités successives d'application.

Or, une question préalable se pose, qui n'est paradoxale

(1). *Circulaire du Ministre du Travail*, en date du 27 mai 1919, relative à l'application de la loi du 23 avril 1919 sur la journée de huit heures, adressée aux préfets et aux inspecteurs divisionnaires du travail. (*Journal Officiel* du 28 mai 1919.)

(2) Août 1919.

qu'en apparence, et qui mérite la plus sérieuse étude : dans beaucoup d'industries et de commerces, la réduction des heures de travail implique-t-elle fatalement une moindre production ?

Les expériences faites, à l'étranger comme en France, permettent d'avancer que les courtes journées sont favorables à une augmentation d'activité, et que, moyennant certaines précautions, on peut, dans la plupart des cas, maintenir la constance du rendement.

Tels exemples sont devenus classiques. Ainsi, on a coutume de citer le témoignage de M. Mather, directeur d'un établissement métallurgique anglais occupant 1.200 ouvriers ; après avoir réduit la journée de travail de 57 à 48 heures par semaine, M. Mather constatait „ que la production n'avait pas diminué, que les salaires étaient restés au même taux, et qu'une économie sérieuse avait été réalisée sur les frais généraux „ (1).

Pendant la guerre, une commission fut chargée par le Gouvernement britannique d'étudier scientifiquement les meilleures conditions d'emploi de la main-d'œuvre. Dans le cas de femmes qui tournaient des fusées d'aluminium, il se trouva, après un examen et des expériences prolongées, qu'on avait moins produit pendant une semaine de travail moyennant 66 heures que pendant une semaine de 45 heures et demie. On arriva à la conclusion qu'avec les femmes employées dans cette industrie, on avait obtenu une plus grande production effective dans une semaine de 58 heures de travail qu'avec les femmes qui avaient travaillé jusqu'alors pendant 75 heures par semaine. Ces comparaisons se rapportent à un travail de tour qui est assez fatigant. Quant à la moulure des filets de vis par les femmes, la production de 48 heures égala celle qui, auparavant, avait été obtenue en 64 heures par semaine. On fit aussi des expériences très complètes sur l'emploi des hommes aux lourds travaux manuels, et on arriva à des conclusions encore plus remarquables. Il fut démontré que, dans ce genre d'emploi, le rendement d'une semaine de travail de 51 heures était de 22 % supérieur à celui d'une semaine de 58 heures. Dans le cas des garçons, un travail hebdomadaire de 54 heures donna presque la même production qu'un travail hebdomadaire de 72 heures.

Dans une savante étude physiologique, M. le docteur

(1) Rapport Justin Godart.—*Journal Officiel*, annexes, 15 avs, 1911, ns 967, p. 43.

Imbert, de Montpellier, et M. Mestre, inspecteur du travail, ont supputé les effets de la fatigue ; ils ont montré que celle-ci se traduit par un ralentissement du moteur qui travaille : en l'espèce, du muscle, et par une „ diminution d'intensité de la contraction „. Les deux auteurs concluaient à l'établissement de la journée de huit heures (1).

Le surmenage est l'ennemi direct de la production, dont il altère la qualité et restreint la quantité. Les travailleurs, quand leur tâche est réduite à une durée normale, voient s'accroître leurs forces physiques, leur capacité d'attention et de réflexion, l'ensemble de leurs aptitudes professionnelles. On peut souscrire à cette constatation de M. Paul Pic, l'éminent professeur de législation industrielle et ouvrière :

> La valeur de la production n'est pas rigoureusement proportionnelle à la durée du travail, mais bien à la durée de ce travail combiné *avec son intensité* et sa *qualité :* or, c'est un fait d'expérience que l'intensité et la qualité du travail, dans un temps donné, diminuent notablement au bout d'un certain nombre d'heures (2).

Cette règle, incontestable quand il s'agit du travail manuel, semble moins évidente lorsque le machinisme joue un rôle principal. Cependant, un grand industriel anglais déclarait devant une commission officielle, en 1894, „ que lors même que deux machines étaient absolument identiques, les résultats qu'elles donnent peuvent être entièrement différents, suivant l'habileté, l'activité de l'homme qui les dirige „ (3).

C'est, comme le fait très judicieusement remarquer M. Raoul Jay (4), qu'aucune machine n'est complètement automatique.

> La machine la plus perfectionnée a besoin du concours de l'ouvrier et sa production augmentera ou diminuera toujours dans une certaine mesure, suivant que ce concours sera plus ou moins alerte et avisé.

Un inspecteur du travail, M. Cavaillé, a fort bien exprimé cette notion :

> Quand l'ouvrier est exténué par une durée excessive de la journée, son attention est moins éveillée, la machine n'est alimentée ni assez vite, ni avec autant de précision ; elle tourne à vide et fait des heures ; elle produit moins bien et, par surcroît, se détériore (5).

(1) *Revue scientifique*, 24 septembre 1904.

(2) *Traité élémentaire de Législation industrielle. Les Lois ouvrières.*—Paris, 1912. P. 579.

(3) *Eight Hours for Work*, par Raë, p. 38.

(4) *La Protection légale des Travailleurs*, Paris, 1910, p. 357.

(5) Rapport sur l'application en 1901, des lois réglementant le travail. P. 374.

La réduction des heures de travail, en même temps qu'elle permet d'atténuer le chômage, amène souvent des améliorations d'outillage et de méthodes qui pallient à la diminution de rendement ; elle stimule donc le progrès industriel.

Au reste, il existe pour une nation des intérêts plus graves, plus éminents, plus vitaux que ceux, pourtant considérables, de l'industrie et du commerce. Il y a la sauvegarde même de la race, son avenir, son développement physique, intellectuel et moral.

Notre pays, si terriblement anémié par les héroïques sacrifices du temps de guerre, a besoin d'un labeur soutenu, persévérant, mais en même temps modéré, qui n'épuise pas ses forces amoindries. Ce que nous devons souhaiter avant tout, c'est le rayonnement, à travers le monde, d'une élite française : des loisirs qui permettront au travailleur d'épanouir sa vie personnelle familiale, civique, religieuse, ne seront point perdus pour la collectivité nationale ni même pour la corporation.

Encore faut-il songer à l'emploi judicieux, moral, éducatif, de ce repos accru. C'est un point sur lequel M. Ribot a fortement insisté au Sénat :

„ Nous ne pouvons assister impassibles à cette diminution des heures de travail et croire que notre besogne est ainsi terminée. Il nous faudra multiplier, pour les ouvriers qui ont des loisirs, les moyens de ne pas les dépenser dans une oisiveté contraire à leur santé et à leur vie... Il faudra multiplier les moyens d'éducation, les mettre à leur portée (1) „.

Les catholiques ne seront pas les derniers à seconder cet effort de moralisation des loisirs ouvriers ; le beau rapport de M. Maurice Eblé, à la récente journée parisienne des patronages de garçons, a jeté de vives lumières sur la contribution que nos œuvres doivent fournir à cette tâche essentielle.

Disons, pour nous résumer, que l'extension du régime des huit heures, à condition qu'elle ne soit pas brusquée, ne semble devoir léser aucun intérêt véritable ; qu'elle facilitera, au contraire, le relèvement de la race française, l'amélioration de notre régime économique et social. Mais cette réforme, comme beaucoup d'autres, ne sera possible et féconde que si elle est aidée par une conscience professionnelle obligeant chacun à accomplir pleinement son devoir.

(1) *Journal Officiel*, 24 avril, 1919.

Clubs and Hostels in South Africa.

ASSOCIATION work in South Africa has to meet a threefold need. There is the European girl who, working in shop, office and factory, or as teacher or commercial student, is often more alone and in need of help than her sister in the older countries of the West. Side by side with the European girl is the coloured girl, that is the girl of mixed race, who in increasing numbers is entering into professional and industrial life. There is, lastly, the native girl, connected with the various mission stations, who sometimes migrates south in search of employment.

The Association work for the European girl in South Africa, as elsewhere, centres around the big commercial and industrial centres where the girls are employed, and in the coast resorts, where all who can afford it flock during the holiday periods. In South Africa, however, the coast resorts and the commercial centres are in many cases one and the same thing, and the same hostel may have to cater for the residential business girl and the holiday-maker from an inland town.

All the principal towns of South Africa—Cape Town, Port Elizabeth, East London, Pretoria, Johannesburg, Maritzburg, Durban—have their hostels, every one of which is crowded to overflowing. Indeed, not only could each hostel be enlarged with considerable advantage, if only the needed workers and funds were available, but other centres are simply clamouring for the Association to open similar work.

The Cape Town Hostel is one of those which provides accommodation both for the residential business girl and for the many teachers, clerks and other women from inland who visit the coast. The hostel is in a central position of the town, and can accommodate sixty-five girls at a time, apart from the staff, though as a matter of fact during periods of special pressure considerably large numbers are accommodated temporarily during the vacations. Altogether over 800 girls have at some time or other found a home at this hostel during a single year. Much the same conditions apply to the hostel at Port Elizabeth, where in recent times there has been an extraordinary influx of women workers to the town. It is

interesting to note that of the hundreds of visitors accommodated here close on three hundred have been members of various classes for Bible study and other subjects.

The East London Hostel answers the purpose of a holiday home to the many women and girls coming from the Orange Free States, the Transkei, and the Eastern Provinces, and being situated mid-way between the town and the beach it is convenient both for the holiday-maker and the town worker. The Pretoria Hostel is intended for permanent residents, of which thirty-six can be accommodated, and here, as elsewhere, the hostel is always full.

The largest, and perhaps the finest, hostel is the one recently opened in Johannesburg. This hostel was secured largely through the appeal made by Her Excellency Viscountess Buxton, who recognized the need for increased accommodation in a busy city like Johannesburg. The city itself subscribed £12,000, the remainder being raised elsewhere. There had been a Young Women's Christian Association hostel in Johannesburg for many years, but for long it had been realized that it was quite inadequate, and the new one has more than justified its existence, being always filled to its utmost capacity.

In Johannesburg also there is a working girls' hostel. Here fourteen girls can be given lodging without board, an advantage that waitresses particularly, who get their meals where they work, are very glad to take advantage of. The hostel also provides accommodation for a hundred and fifty girls during the lunch hour, where they can have the free use of crockery, stoves, hot water, etc., and can supplement their own lunch with soup, tea, coffee, scones and cakes at a nominal charge.

Maritzburg perhaps suffers most acutely from lack of house room, and recently the demands made upon our hostel there became so urgent, that the committee room was turned into cubicles and the boxroom into a bedroom. At Durban the position is scarcely better, and there is always a long waiting list of applicants.

Perhaps the most popular feature of this side of our work is the Seaside Holiday Home at Muizenberg near Cape Town. Built on the mountain slopes overlooking lovely False Bay, it has the benefit of both mountain and sea breezes. So popular was it from the first that in less than a year after its opening a new wing had to be added,

giving additional sleeping room for twenty residents, with bathrooms and a fine balcony. It now has accommodation for fifty persons. A further improvement is the extension of the wide stoep, or verandah, to provide increased room for meals which, in the sunny climate of South Africa, may be taken out of doors all the year round. To this charming place flows a constant stream of members from all parts of the country and it is proving a place of real refreshing to hundreds of weary workers whose slender means would not otherwise allow of their having a holiday at the coast. During the two years it has been open over one thousand six hundred European girls have used the home and their number increases daily.

All these hostels are also centres for the local Association branches. In addition to classes for Bible study and Sunday afternoon talks there are during the week sewing and reading circles and classes for literature, ambulance work, home nursing, physical culture and social subjects, whilst swimming, cooking, dressmaking, and other courses are arranged at intervals as occasion arises. Tennis clubs, rambles and social gatherings, make up the social life of the Association members. As to the members themselves, they are truly representative, being drawn from all sections of the community—the home, the hospital, the school, the office, the shop, and the factory.

Companies of girl guides are formed for younger girls in connection with many of the branches and form a very important and popular feature of the work. The guides have responded to many calls for public service, their resourcefulness showing that the movement is really proving of service in the formation of character, and in training the girls to become good and useful citizens. From time to time camps, varying from a week-end to ten days, are held at the seaside or on the veldt with the most encouraging results.

So much for the work amongst European girls. The work amongst coloured and native girls is a rapidly growing one, and the need for further extension is very urgent.

Some idea as to the need can be gauged from the fact that the premises for our work amongst coloured girls proved inadequate soon after they were opened and consequently larger and more suitable ones were acquired at an outlay of £2,000.

These premises include a tea room, which is largely used and very much appreciated, particularly by teachers who are glad to use it during the lunch hour. It is also used by the coloured girls working in the surrounding factories, who but for this tea room would have to spend their time on the street. The girls take a great pride in their premises, showing their appreciation in many practical ways, such as by supplying flowers and by washing the table linen. Although the working expenses are not nearly met by the revenue derived from the tea room, yet it has not been necessary to make a public appeal, the members themselves making up the deficit by giving additional contributions.

Indeed the whole work is very much alive and deserving of every possible encouragement. Bible classes and devotional meetings are held not only on Sundays but during the week as well. In the early mornings services are held in one of the worst localities of the city, whilst once a fortnight the coloured children are gathered together for a jolly afternoon, when they have either games or fancy work or perhaps some Bible stories. For the Association members themselves there are classes every week for fancy work, sewing, singing, and physical culture.

The work amongst the native girls is twofold, and, like the work for the coloured girls, is rapidly growing and urgently in need of extension. There are the women and girls connected with the various mission stations in Basutoland, the Transkei, Natal, Transvaal, and the Orange Free State. All the branches in these places are under the immediate direction of a lady missionary connected with the particular mission station, the whole work being co-ordinated through the National Travelling Secretary, who is especially appointed by the National Committee of the Young Women's Christian Association to look after this side of the work. She visits the various branches from time to time, and by regular correspondence keeps in touch with all the work. There are at present over 3,000 native members, all of whom meet together for regular Bible study and prayer, and are encouraged to undertake definite work for Christ.

The other side of the work of this department is concerned with the native girl entering industry. In Johannesburg there are large numbers of these girls, who have come to town in search of work, and to help these girls,

who may often be in grave temptation, the Association has opened a small hostel. This hostel is under the charge of a European lady who draws no salary from the Association, the cost of rent and upkeep of the hostel being met largely by contributions from native Young Women's Christian Association branches.

This, then, in brief outline is the work the South Africa National Committee are attempting. So multifarious are the calls on their time, energies and strength that the workers hardly know which way to turn, but realizing that God has wonderfully supplied their every need in the past they press forward with courage, believing that a still greater work lies before them.

Extracts from Recent China Reports.

SOME interesting details regarding Social Service work in China are given in recent reports received from our Association secretaries in China, from which the following extracts are taken.

Speaking of a visit to a big cotton mill, organized by the Social Service Institute in connection with the Shanghai Association, one secretary writes: "Indelibly impressed on my heart and mind are the quick movements of the little, little hands of the children, seven, eight and nine years old. Never shall I forget the scrutiny which an older girl (perhaps fourteen, but she seemed ages older than myself) gave me as I slipped into her aisle. Do you suppose she knows that there is love in the world, a love which will some day change these conditions for her? You doubtless know that these people work twelve hours and longer without stopping, and earn ten to sixteen coppers a day. A physician told me that most of them must live near the mill; also, that in the one-storey huts two floors are laid so that each hut becomes a three-storey tenement as it were; there they sleep. In some instances the floors are used day and night. I must not write at greater

length except to add that the mill is owned by foreigners from a Christian land. Someone told me yesterday that some foreigners in business out here are declaring three hundred per cent. dividends. Do you wonder that the Chinese studying effects of Christianity are puzzled? or that the Christian workers here are asking for speedy reinforcements?

"You will be interested to know that the American Woman's Club asked that I speak to them concerning 'Our Hostess House Work in France.' Because of my illness Miss Ward gave the talk yesterday. The morning paper has a long enthusiastic account of her speech. The women of the world will know about each other, and will serve one another. At least I believe if women know of each other's needs they will care and they will act."

* * *

Writing of an interesting Social Service programme formulated by the Peking Young Women's Christian Association, the report says: "Perhaps the fascination about any programme of Association work lies in its myriad possibilities. Certainly that is a large part of the fascination of the Social Service programme of the Peking Young Women's Christian Association. It is just at a stage now where faithful work on the part of the committee and steady digging on my own part ought to produce great results. Frequent conferences with the secretaries in the Social Service Department of the Y.M.C.A., many calls on Chinese women, and telephone consultations with our own committee, led to a joint supper at the Y.M.C.A. of all those who were not only interested but who were willing to work in a social settlement project. The *personnel* of the group itself was interesting—there were two young doctors, who had good ideas for health work; there were heads of schools, both men and women, who have educational ideals for the section in which the scheme is to be tried; there were physical directors, and college girls from the North China Women's College, who are interested in recreation and playgrounds for kiddies and for grown-ups too; there were men and women who have ideas for the administration of poor relief, a sort of charities council, which shall visit and help the really poor in the district;

there were men who desired the inauguration of a lecture department for the shopkeepers and their apprentices; there were men and women whose special concern is the social work; and perhaps the most interesting of all were the ideas of those who have social reform at heart. You must live in Peking or in the northern part of China to know how injurious oiling the hair, as most of the women do, is in this dusty climate. Many of the older women are bald as a result, and the men especially emphasized the fact that it was not becoming. Foot-binding is an evil, too, which they would help eradicate, and gambling and opium smoking have fastened their fetters upon women as well as men. Notice boards 'sandwich men,' musicians upon the streets are all to have a part in the constructive work of this department. These seven committees are all to meet during the next few weeks, and my next report ought to have an account of many things accomplished. The project is to be undertaken in a district already carefully surveyed under the joint leadership of the Y.M.C.A. and the American Board Church, and that Church will throw into the work splendid workers and leaders. As the evening advanced the discussion showed no signs of abating. A few of the women and the Social Service Secretary were frankly weary by ten o'clock, but the men were too intent upon a name for the new organization to feel weariness. A name was finally chosen, an executive committee elected, and the work is on.

"Nor does this constitute the sum total of the activities of the Social Service Department. The half-day school for poor children still continues with its daily problems. Sometimes that problem is disobedient boys whom the teacher cannot manage, and they have to be told by the foreign secretary in her best Chinese that unless they are obedient and study hard they cannot come to school."

* * *

Tientsin is rejoicing in the possession of new Headquarters premises. We are told: "Before the end of August most of the members of the Tientsin staff were back in the city eager to get the new Headquarters in order for the most effective year of service possible. During the first week of September Secretarial and Board Setting-up Conferences were held in a spirit of prayer and devotion,

that gave promise of a deeper purpose and a closer unity and a bigger vision than ever before.

"Over one hundred members and friends attended the opening reception in the new building on the 15th of September and all were enthusiastic over the new premises and the attractive features which have been so sadly lacking in our former location. At this time opportunity was given for entering the Educational Classes, but it was not until Registration Day, on the eighteenth, that about seventy came in, and since that time several more students have entered our various classes.

"The September Religious Meeting was in the form of a Dedicatory Service for our new building, with special music, and special thanksgiving in our hearts for God's guidance in the selection of our new location. We are now in the midst of an unchurched district, easily accessible to the Chinese city and further parts of the city, and have not yet perceived a falling off in our old membership in spite of greater distance. . . By the eighteenth of October our house was in order—curtains and draperies hung, pictures up, furniture made to order, pillows covered, etc., for that was the day when all our friends who had supported us through our campaign in the spring came for the first time to see what they had helped to make possible. In spite of damp weather, one hundred and fifty people came and wandered through our brightly lighted rooms, with pleasure and satisfaction and high hopes for the future of the Tientsin Association in such an improved environment. The Governor's representative, the Commissioner of Foreign Affairs, and others of note were among our guests. Our prayer is that the outward beauty of our Association may be only a symbol of that beauty of life which comes from our Master and to which we would point the way."

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Peking has also had a very successful and somewhat novel finance campaign. The secretary in charge of this campaign writes: "Peking in October is lovely, and one would enjoy every day spent there even if there were nothing so interesting as a finance campaign to occupy one's time. For that month we did little else than talk and think about the campaign, who would be team leaders and

how many we should have, and whether or not there should be any foreign team leaders or all Chinese—and then to find the workers and give them their instructions to be sure that every one was fully prepared. We worked out a complete card file of both Chinese and foreign names, for one of the rules of the game in China as in America is that every possible contributor shall have a card in the file, and a publicity booklet, sent out invitations for a cultivation dinner and planned for the workers' supper. And before the campaign opened efforts were made to secure a number of gifts. Interesting indeed is the method of access to official circles in China. Armed with letters of introduction —official looking documents in large red and white striped envelopes—Miss Severin and Mrs. Sung, the president of the Association, started out to call upon the President of China. They did not see the President himself but did call upon the Master of Ceremonies at the palace, who sent them back to prepare a Chinese subscription book, at the beginning of which the President could write his contribution and then pass it around to lesser officials—virtually a command to them to follow his example. We waited with great eagerness for that precious book to come back, and great was our joy when before the campaign really opened on the very day of the workers' supper, a cheque for $500 came from the President.

"The workers' supper was interesting in its enthusiasm. Never have I seen greater eagerness for blue cards nor greater assurance that more than the $6,000 goal would be reached in the time set for the campaign. To mark its progress different coloured Chinese lanterns were used—each lantern representing $50—and it was a pretty sight indeed on rally days to see the lanterns hung in the auditorium. Needless to record the $6,000 was raised, and the money for the advance work in Peking as well as $1,000 for the National Committee, in the time set for the campaign.

"One needs only to travel by train to Peking to realize how cosmopolitan a country is China. From the time one boards the train in Shanghai until one reaches the destination, one is constantly meeting people of different nationalities in China for all kinds of purposes. In my compartment on this trip to Peking were a Russian, an importer of dresses, coats and hats, and a young Danish

girl, a musician, whose husband stood guard outside the compartment most of the time. And here, as in many other countries, are people stranded without funds and with little ability to earn money. Many, many Russians have come hoping for opportunity in Shanghai, only to find that without a knowledge of English they can do little—and all kinds of relief work must be planned to tide them over. One longs for the day when we may have, not only Associations for Chinese women in China, but at least in Shanghai an Association for foreign women who need so much in this land."

The Y.W.C.A. in Iceland.

By Ingibjorg Olafsson.

I.

The Country and the People.

ICELAND lies about 1,000 miles north-west of Denmark (500 miles north of Scotland). It is an island far greater than people generally imagine, being almost three times the size of Denmark. The feature of the country is distinguished by high mountains and deep valleys, many volcanoes and glaciers, and only a very, very small part of the land is cultivated ground.

The population, which numbers about 90,000, are chiefly employed in fishing and breeding cattle. As there are no railways people have to go on horseback when they want to travel from one part of this extended island to another.

Iceland was discovered and colonized by Norwegians in the 9th century, and that is the reason why there still is a good deal of likeness between the two nations. The Icelanders speak a language which is much related to old Danish, and they have a very famous old literature. For four centuries (874-1264) Iceland was an independent State (a republic), but after that time Iceland came under Norwegian rule, and in 1387 both countries came under

the Danish reign. While Norway in 1814 made itself independent, Iceland was until 1918 a province of Denmark. But thanks to the Danes' liberality, sense of justice, and deep understanding of the nation's right of free action, Iceland in that year once more became an independent State, with the Danish King as ruler.

The population of Iceland live for the most part out in the country on isolated farms, with many miles to separate them from their nearest neighbours.

The capital, Reykjavik, is a town with only 16,000 inhabitants; it has a university, a cathedral, and a few colleges. Smaller towns (2-3,000) lie down along the coast in the shade of dark mountains. But in spite of the harshness and severity of this northern country, how beautiful, how wonderful, is the view on a calm summer evening, when the rays of the sun colour the mountains with a scale in red and blue, or on a winter night to stand in the expanded moor when all is covered with sparkling snow, more white than anything you can imagine. The mountains rise high with fine contours towards the dark blue starred and spangled sky, while the northern lights (*Aurora borealis*) flame and blaze and wave in a truly wonderful way. It is a sight which makes one think of heaven.

II.

The Circumstances of the Church in Iceland.

The National Church in Iceland is Evangelish-Lutheran, but besides there is a small Catholic congregation and a few Plymouth Brethren (in Akureyri and Isafirde). There are 280 church buildings with 120 clergymen. Among the clergy have been many distinguished men, who have been of great blessing to their countrymen. One of these is the leprous hymn-poet, Hallgrimur Pjetursson, who lived during the 17th century, and the preacher, Bishop Vidalin, who died 1720.

Concerning the circumstances of the Icelandic Church nowadays, one must admit that congregational work is far behind that of the other Scandinavian countries. The reason is mostly to be found in the isolated position of the island. We need more impulse and support from the surrounding world than we hitherto have received; we need more intercourse with the existing Christian movements

everywhere. Being in nearer connection with these I am sure the Icelandic church-people would awake to a stronger feeling of responsibility concerning the tasks committed by our Lord to His Church.

In later years the International Christian Movement among young people has, however, reached Iceland and made good progress, especially in Rekjavik, but also in several smaller towns, and one confidently hopes that the Y.M.C.A. and the Young Women's Christian Association will create no less than a renaissance of the Church in Iceland.

III.

Y.M.C.A. and Y.W.C.A. in Reykjavik.

The pioneer in Iceland of the International Christian Movement among young people was Rev. Fridrik Fridriksson, who is a great personality well known also outside his own country. During his study at the university in Copenhagen he came in connection with the Y.M.C.A. in that city, and when in 1897 he returned to Iceland he started a movement in Reykjavik. At first it met with much scepticism and many hindrances, but his ardour for the cause resulted at last in the formation of the first Y.M.C.A. in 1899, and a few months later Reykjavik had also a Young Women's Christian Association.

The work was regarded with much anxiety by the sister movement in Denmark, which was giving financial support and providing for a small building in Reykjavik as a home for the Y.M.C.A. and Young Women's Christian Association.

The Young Women's Christian Association in Reykjavik now numbers about 400 members (clubs for the younger people included). The Y.M.C.A. has about 600 members.

A proof of the vital power of the Y.M.C.A. and Young Women's Christian Association movement was given in 1917 when 20,000 Danish crowns were collected, mostly among the members. The money will be spent on a new up-to-date building for the members of the town clubs. Though this sum perhaps seems small to the readers of this paper, in a town of the size of Reykjavik it means much.

As far as I know the movement has now entered two of the coast towns, and I feel sure it will before long spread all over the island. The Bishop of Iceland has lately declared as his opinion: "the Y.M.C.A. and the Young Women's Christian Association movement is the future hope of the Icelandic Churches." Very significant was the manner in which people in Reykjavik celebrated the 50th birthday of Rev. Fridrik Fridriksson in 1918. It became a day of popular festival for young and old, both officially and privately. All were eager to pay Mr. Fridriksson homage, and the town council with the mayor presented him with 10,000 Danish crowns for the work of the Y.M.C.A. and Young Women's Christian Association in Reykjavik.

From 1910 to 1912 I was engaged as secretary for the Young Women's Christian Association in Reykjavik, a time I remember with great happiness. In general, to give an account of this work would lead too far, but I hope you will allow me just to tell a little about our club for the younger girls and how it came that we got such a one.

Just after my arrival at Reykjavik I several times met little girls in the streets who quite freely came to have a chat with me and made me feel as if they expected me to take care of them. Of course I was obliged to do so! One night at a meeting I advertised I was going to start a club for girls 10-15 years old, and before 24 hours had passed 18 girls entered my room and asked to be made members. It was a good thing that they were not very critical but were glad to receive what I and my only assistant could offer them. In spite of poor circumstances and in spite of snow and rain they did not lose one meeting. On one occasion the snowstorm was so very strong that I dared not let the children return alone but had to see them all home. It was almost midnight before I came back, deadly tired, but happy all the same.

When I left Reykjavik the Girls' Club was taken charge of by one of the vicars of the cathedral and his wife.

Looking back at the years passed one must confess there have been many difficulties to meet. But our Lord has blessed the work and helped us through all. May His blessing in the future be with the Y.M.C.A. and the Young Women's Christian Association in Iceland as it has been in the past.

Reviews of Books.

The Word Made Flesh. Notes on the Johannine Gospel and Epistle. By EDWARD GRUBB, M.A. Student Christian Movement, 32, Russell Square, London, W.C. 1. Price 4/- (boards), 2/6 (paper).

In the preface to this little volume the writer states his belief that "some knowledge of the results of modern critical research does not lessen, but greatly enhances the spiritual and moral value" of the Johannine writings, and from this point of view he frankly faces the problems of authorship, "inspiration," and differences from the Synoptic writings. The main emphasis of the book is upon the "*inwardness and spirituality*" of the fourth Gospel, and the writer brings out St. John's purpose in selecting each incident for its spiritual significance. His remarks are suggestive, too, on the nature of belief, and on St. John's substitution of our Lord's "spiritual return as 'the Comforter'" for the Synoptist's teaching on "the second coming." The chapters on the Epistle deal almost entirely with the tests of true Christianity which St. John "sets out for all time as the experience and practice of love to God and man." In the concluding chapter, "Does it matter what we think of Christ?" the writer shows "the perennial significance of the Johannine teaching" and its value as a solution—the only solution—of many problems, national and international, of to-day. J. M.

The Desire of all Nations. By AUGUST CZIESKOWSKI.

"Let sluggard souls sigh for an Eldorado somewhere made ready for them! We must plant our promised land with our own hands!" That is the keynote of Czieskowski's message to the world of his day—a message which his world, hearing, rejected with scorn.

The religious emphasis of the 19th century was laid always on salvation—salvation, that is, from a future Hell—and the Christian of the Victorian Era was primarily a man who had secured his place in a future Heaven and escaped a future Hell. That emphasis has been, or is tending to be, changed. Only now are men and women coming to realise what Christ meant by the Kingdom of God. For the first time they are laying emphasis on the bringing in of Christ's Kingdom here and now, and setting their hands to plant their own promised land.

So it is very remarkable to find that Czieskowski, writing in 1848, expresses first the point of view which is characteristic of the awakening 20th century and strikes just the note that most of us feel is needed in these days of crisis. To him, the great happenings of '48 were the signs of the beginning of a third era in world history, the beginning of the era of the Kingdom of God, when men should set to work with one accord to build a better world on the basis of the ideals of Jesus Christ. And if we, with our knowledge of the results of '48, smile at his optimism, his message is none the less a sound one, and as applicable to the aftermath of the Great War of 1914-18 as to the revolutionary movements of 1848.

In form, the book is an examination into the significance of the Lord's Prayer, in which each petition is taken as a revelation of God's purpose for the world: "Our Father," implying international brotherhood, "Who art in the Heavens," implying the all-presence of God, "Hallowed be Thy name," being an indication of the ultimate acceptance by all the world of the ideals of Christ's Kingdom, "Thy Kingdom Come," being the promise that ultimately there shall be reared on this earth that Eldorado for which sluggard souls may sigh, but which it is the part of Christians to set themselves to build, whilst "lead us not into temptation, but deliver us from evil," is the pledge of the ultimate abolition of sin and evil.

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But, as a fact, the book contains the writer's ideas on history, his philosophy of life, and one had almost said a complete system of theology. Still, if it is a little prolific the book has a message which needs to be delivered. Let us hope that the world of our day may listen to his voice of 1848 better than the men for whose ears it was first uttered. B. R. H. S.

Christianity and Social Renewal. WILL REASON, M.A. Published by the Student Christian Movement. Price 1s. 6d.

"Christianity and Social Renewal" is a commentary on a "Statement of Principles and Proposals on Christian Social Reconstruction," published about two years ago by the Interdenominational Conference of Social Service Unions The Statement, which is given in full in the last pages, is recommended for use in discussions and Study Circles, and Mr. Reason's book will be found very helpful in pressing home the various points as it deals with and enlarges upon each in turn.

The book and the Statement show how Christianity has a definite and practical word to say on certain problems that have exercised society for many years, but the more urgently since the upheaval of the world war has destroyed so many of the old structures, and the business of rebuilding is necessitating a thorough investigation of the foundations upon which these structures were erected.

The questions discussed, such as unemployment, housing, intemperance, immorality, problems of the home, marriage and motherhood, are dealt with from the industrial side, but the remedy suggested is one that we Christians believe, if universally and courageously used, would solve every problem that ever did or could vex humanity, namely, the application of Christian principles and Christian spirit to every department of life.

"The contribution of Christianity to social reform is of a spirit rather than of a cut and dried programme" and the difficulty, of course, is to get enough people of every kind and class, with enough of the Christian Spirit, to work together with sufficient unity of purpose to make possible the communal action on a large scale which alone can bring the desired results. In the meantime, let us get all the communal action we can, and study these vital questions earnestly as individuals and in groups, seeking by personal effort and right thinking to "help along right roads, and inspire with right ideals the reconstruction of our social life." G. M. B.

Essays on Vocation. Edited by BASIL MATHEWS. Published by Humphrey Milford, Oxford University Press. Price 3s. 6d.

This little book can be warmly commended to the club leader who wants something to put into the hands of the girl who is standing on the threshold of life about to choose her life work. The book takes the form of a series of essays, dealing with various careers, written by men and women competent in their respective professions to deal with the subjects under review. In each case the writer approaches it from the vocational standpoint, and seeks to point the way to service for the Kingdom of God in the particular profession with which he or she is familiar. To quote the book itself: "The essays are designed primarily to meet the pressing need of young men and women demobilised from war service, and of those generally who are in the throes of deciding what their life work will be, and with what motive they will approach it."

In view of the fact that young people to-day must make their choice "in an hour of world-change that is without peer in the story of man," the editor in the first essay, "The Human Scene," sets before his readers a graphic sketch of the world as it is to-day in order that they may get a just picture of the whole field in which their life work is set, and may then find the true place for their part there.

The remaining ten essays include one on Education by J. Lewis Paton, High Master of Manchester Grammar School; the Home, by Emily Whimster; the Ministry by Edward Shillito; on Medicine and Nursing by Sir William Osler; and on Elementary School Teaching by Fanny Street.—H.S.

Le Christianisme et la Crise Sociale. Par W. RAUSCHENBUSCH. Traduit par Mme. Vallette-Babut. Prix 9 fr. Librairie Fischbacher.

Nous venons de recevoir la nouvelle de la traduction de ce livre, dont la lecture pourrait servir de préparation pour notre Conférence du mois de Juin, de même que celle du livre "The Social Principles of Jesus" par le même auteur, recommandé par nous. Nous voudrions communiquer cette nouvelle à nos lectrices françaises, afin qu'elles puissent se le procurer, si tel est leur désir.

LITTLE PLAYS FOR CLUB MEMBERS.

Peasant Dances and Songs of Many Lands. By Mrs. C. W. KIMMINS. Evans Bros., Ltd., Montague House, Russell Square, W.C. 1.

Mrs. C. W. Kimmins, founder of the Guild of Play, has produced a most attractive volume of dances. The instructions as to the manner of each dance are clearly given and admirably illustrated by a series of photos. Each dance has its own music printed on the opposite page to the illustration. This book should be of the greatest assistance to Club leaders and others who are teaching country dances, and who would be glad of new suggestions along healthy and artistic lines.

John Henry Speaks. By CHARLOTTE JOHNSON and DAWN POWELL.

Maiden Over the Wall. A Masque by BERTRAM BLOCK.

A Bow of Promise. A Peace Festival by JOSEPHINE THORP.

These three plays can be obtained from the Woman's Press, 600, Lexington Avenue, New York, at 45 cents. each.

They contain pictorial writing for young actors. "*John Henry Speaks*" is a farce with an imaginary scene on a desert island. It would be an amusing play for holiday theatricals in the home.

"Maiden over the Wall" is a fairy story, partaking of the usual incidents. An enchanted maid and a dragon and Sir Galahad all form part of the caste which is enlarged by the introduction of a troop of elves and ghosts.

"The Bow of Promise" partakes of the nature of a Peace Pageant, and might be very effectively rendered where large numbers are available. The instructions for performance are well thought out. The suggested caste of 203 performers can be reduced to 34 if desired. There is much which is pictorial in the conception of "The Bow of Promise" as "blent in one rainbow, the flags of all nations."

The Drama of Esther. National Board of the Young Women's Christian Association, 600 Lexington Avenue, New York.

This little play is a vivid and picturesque representation of familiar Biblical scenes. The incidents are well grouped and give opportunities for oriental spectacular effects. It has the great merit of the text not being too long and the scenes should be capable of most effective dramatic representation.

Little Plays of Shakespeare. Evans Bros., Ltd., Montague House, Russell Square, London, W.C. 1.

In the preface to this series of little plays we are told that the object of publication is to provide short, acting versions of the plays suitable for young people. This aim has been admirably carried through, and the print and general appearance of the books is attractive. E. C. G.

Association and General News.

WORLD'S Y.W.C.A. STAFF.—At the time of going to press **Miss Spencer** is visiting Czecho-Slavakia, from which country she hopes to be able to visit Frau Pfeiffer in Vienna. **Miss Grace Saunders**, who has for some time been advising Miss Hodgkin, Executive Secretary for Roumania, on the organization of Association work in that country, is now in Hungary, from whence she hopes to go on to Serbia, returning to London in April. **Miss Boyd,** Editor of the "QUARTERLY," as will be seen from the article "Beginnings in Roumania," has been doing student work in that country. **Miss Charlotte Niven** has been in Italy for some weeks, and came to Headquarters in March to make a report at the March Executive Committee. She has now returned to France. **Baroness Meyendorff** is now working at Headquarters in London. She has also been speaking for the British Young Women's Christian Association in the south of England.

AUSTRALIA.—Sydney Finance Campaign.—"On Saturday afternoon, November 8th, the Sydney Y.W.C.A. physical culture class gave an unique entertainment in the form of a physical culture display and a pageant in aid of the building campaign. The examples given by the girls to show the kind of work done in the class during the year were most interesting. They were difficult, but very beautiful, and were a tribute to their instructress. The pageant, "The Wayside Piper," was then given. It was written by Mary Edgar, of U.S.A., who won by it the first prize for pageants in the Panama Exposition, and this was the first time it had been produced in Australia. It is essentially an out-of-door pageant, and the lovely grounds of "Axham," lent for the occasion, added much to the charm of the effect. It is adapted from "The Pied Piper of Hamelin," and the principal part was played most beautifully by the physical culture instructress, Miss Cotton.

"The piper's music symbolises the appeal of the Young Women's Christian Association to the hearts and minds of girls. Faith, hope and love breathe the essence of themselves into the piper's flute, and he then goes forth into the world of modern life, encountering girls from factories, the country, and from schools. To all these he brings new joy and a greater consciousness of life and its purpose. Finally, after the piper has delivered his message, he unites them all together in a joyous dance. There were about 300 people present, and from their expression of appreciation they thoroughly enjoyed it. Many are anxious that it should be repeated on some moonlight night.

"One daily paper said that 'the pageant put another leaf in the laurel wreath of the Y.W.C.A.,' while another claimed that it was 'the most ambitious attempt in outdoor pageantry yet made in Sydney,' and another said that 'the joyous charm of the pageant, with the exquisite simplicity with which it was presented, should do much to attract those who saw it to the Y.W.C.A.'"—*The Association Woman.* December, 1919.

BELGIUM.—Un Restaurant Féminin.—"Un grand évènement..... prèsque inconnu, il est vrai, vient de se produire à Bruxelles!

"Prenez avec moi les boulevards, et montez jusqu'à la Porte de Namur: les cris des marchands de journaux, les assauts des vendeuses de fleurs, la réclame tapageuse des grands cinémas vous empêchent peut-être de le découvrir, ce grand évènement? Il est pourtant dûment affiché, là, au coin de la rue de Pépin, et s'offre sous la forme d'un triangle bleu, croisé des signes hiéroglyphiques Y.W.C.A. "Une nouvelle machine américaine, sans doute," dit le passant distrait, mais la passante, à l'affût en ces temps de vie chère, a les yeux accrochés par une modeste écriteau:

Restaurant Féminin.
De midi à deux heures
DINER COMPLET 1 fr. 50.

" Ah ! mais cela vaut la peine d'y regarder de plus près, car les femmes savent que ce n'est pas ordinaire d'accomplir pareil tour de force ! Et là, encore, dans cette belle maison toute blanche, derrière ces rideaux coquets, où se presse déjà une foule animée !..... Entrons, cela vaut bien un petit moment d'examen, et le franc et demi que l'on pourrait y risquer !

" Au vestibule où vous attend (cela parait évident) un sourire coiffé d'un petit bonnet flamand, vous vous trouvez dès l'abord à l'aise, cela ne sent pas les relents de cuisine du restaurant populaire ; il y a des plantes vertes à l'escalier, tout est propre, clair, et l'on vous ouvre si gentiment la porte que vous êtes introduite avant même d'avoir pensé à trouver une échappatoire, que du reste vous ne cherchez plus. Vous longez une barrière qui aboutit à un comptoir derrière lequel d'autres petits bonnets bleus s'agitent, tandis que des mains agiles ont garni votre plateau d'un délicieux diner fumant, et vous vous dirigez vers les petites tables où vous installez votre précieux fardeau. Pendant que vous vous delectez, une femme charmante s'approche de vous : en uniforme horizon, le bonnet de police américain, lui aussi surmonté des Y.W.C.A. ; tout est si avenant dans son abord que vite la connaissance est faite, et que vous apprenez la clef du miracle du Restaurant Féminin.

" Oui, il nous vient d'Amérique, mais ne croyez pas qu'il soit venu faire fortune à Bruxelles ! ! Il est l'une des expressions de ce fameux triangle bleu, qui signifie que les Y.W.C.A. (Unions Chrétiennes de Jeunes Filles) ont trois branches à leur programme : le développement physique, intellectuel, moral.

" Et certes, votre ' physique ' se sent très bien soigné dans ces salles spacieuses, mais vous l'avez presque oublié sous le charme de la conversation qui s'est nouée entre la dame en uniforme et votre curiosité en éveil.

" Dans ce même bâtiment, vous trouverez au premier étage des salons de repos, ou de récréation, on entend les échos d'un piano ; vous y trouverez des tables à écrire, un bon feu, une élégance simple et gaie, et surtout l'accueil d'autres femmes qui n'ont que le souci de vous être agréables.

" Puis vous apprendrez par les affiches du vestibule que, dans cette maison, toute jeune fille qui travaille à Bruxelles peut trouver pension si elle n'a pas dépassé la trentaine, et qu'elle puisse fournir des références d'honorabilité.

" Des cours d'anglais, de gymnastique, sont donnés le soir, et les dimanches après-midi sont consacrés tous les quinze jours à la réunion des Unionistes belges, et les autres dimanches à toute jeune fille désirant se délasser en écoutant musique, causeries, etc., tout ce que trouvera la bonne volonté de nos amies américaines !

" Une soirée par semaine sera consacrée à l'étude de la Bible, sans exercer aucune pression sur les pensionnaires ou les visiteuses du Foyer ; il faut souligner ce fait réjouissant qui permettra à nos jeunes filles et à nos femmes protestantes comme à celles qui n'ont que la curiosité des choses de l'âme, de jeter des bases solides à cette magnifique œuvre de préservation que viennent tenter chez nous nos amies d'outre-mer !

" Qu'il nous soit permis d'exprimer publiquement la gratitude infinie que nous ressentons pour ces vaillantes ' pioneers ' qui ont entendu nos cris de détresse, et qui sont venues à notre secours dans un esprit d'admirable humilité, ne désirant faire que ce qui répond aux besoins de notre pays, s'adaptant à nos circonstances, et faisant des prodiges pour nous doter de leurs ressources et de leurs méthodes. Il faut, à présent, que nous montrions à notre tour que nous aussi nous sommes prêtes à SERVIR ! Ne nous laissons pas refroidir dans notre élan par les prophètes de malheur, toujours émergeant

de l'ombre pour répéter 'que cela ne saurait marcher' 'que cela coûtera gros,' que 'nos églises sont trop pauvres pour assurer le soutien à l'avenir de cette œuvre,' etc., etc.

"Souvenons-nous, au contraire, que tous les jours, dans la grande ville, des milliers de femmes sont la proie du vice, parce que, peut-être, pas une main ne s'est tendue vers elles quand elles étaient isolées, parce que nous, qui avons un foyer, avons fermé nos cœurs; parce que nous, qui avons une famille, avons limité nos efforts; parce que nous, qui sommes heureuses. sommes restées sourdes à la question: 'Où est ta sœur?'

"Au travail! nous n'avons plus d'excuse à notre égoisme: l'œuvre est là, l'appel a retenti, donnons-nous de tout notre cœur."—"*Journal de la Jeune Fille*," Janvier-Fevrier, 1920.

CANADA.—An Encouraging Report.—Some interesting facts and figures showing the progress of Association work in Canada are given in the report of the Executive Committee of the Dominion Council of the Young Women's Christian Association of Canada published in "The Association Outlook."

"The additions to the Staff are far too numerous to record. Suffice it to say that while in November, 1913, our Staff consisted of five whole-time and one part-time National Secretaries (apart from stenographers), and one Secretary in Japan, our present Staff consists of thirty National Secretaries, four special Port Workers, six Foreign Secretaries, and, of course, a corresponding increase in office workers. The increase is due first to the war work, and then to the need for experts to help our Associations on city, industrial, recreational, and educational (religious and health) lines. Also to the Co-operative Girl's Work. . . . .

"One of the most important growths has been the beginning of a course of devolution by forming the first 'field,' with its own headquarters office, for administration under the Dominion Council. In this case it includes the whole West from Fort William to the Pacific Coast. For this field, a Staff of four Secretaries and an Office Worker has been set aside, with offices in Winnipeg. A Provisional Western Field Committee met in October in Winnipeg to plan for the City, Student and Girls' Work interests.

"In the near future the Eastern Provinces ought likewise to have a Committee and Staff. These Committees are formed as sub-committees of the Dominion Council.

"Despite the fact of real advance, the actual membership (as reckoned by City and Student Associations) seems to remain much the same. In 1919 it is estimated at 21,072, of which 17,991 is City and 3,081 Student. We have, however, been quite unable to extract reports from six City and six College Associations. The outstanding feature of this curious lack of apparent growth is that an increasingly large part of our work is done either in building up Church organisation (through the Girls' Work Department, where tens of thousands are reached, but membership in Y.W.C.A. is rarely mentioned), or in helping large numbers through Immigration and Travellers' Aid, or in placing girls on the land, or in building up club groups, or in housing girls. In the latter two forms of Y.W.C.A. work, membership is but rarely emphasised and in the others not at ail. . . . .

"From the small beginnings of 1913, when only one Student and City Conference was held each year and one School Girls' Camp, it is a big jump to the number of such gatherings now needing helpers each year. In addition to the scores of co-operative Girls' Work Camps just mentioned, we now have under full Dominion Council leadership four Student Conferences in four districts with about 200 students in attendance, and one or two School Girls' Camps. Also there are now two Provincial holiday camps,

one in Ontario, where this year over 200 girls had a splendid summer holiday; and one in Nova Scotia, where a beginning was made this year for 45 girls. Here we bought the land at Wallace and planted down one of our discarded Hostess Houses as the first building. When other buildings are added, we believe we can use this lovely site for Student and Girls' Work Conferences as well. In Ontario we greatly need such a camping ground also for our various summer activities."

FRANCE.—La dernière Réunion du Conseil Provisoire.—Elle eut lieu les 2 et 3 décembre, immédiatement après notre Conférence Nationale, et par une aimable attention de nos amies américaines, toutes celles des déléguées qui pouvaient prolonger leur séjour à Paris eurent le droit d'y assister. Plusieurs en profitèrent et furent enthousiasmées par l'harmonie de ce groupement de personnalités si différentes et par l'intérêt des sujets traités.

Ces journées furent surtout une revue d'ensemble du travail accompli pendant l'été dernier, par la collaboration des sociétés féminines françaises et de la Y.W.C.A. américaine. Dans dix-sept centres des maisons d'accueil, des foyers, des clubs pour jeunes filles et catégories diverses ont été établis fonctionnant avec le plus grand succès.

Les diverses commissions du Conseil Provisoire sont arrivées à des resultats pratiques très intèressants: la Commission des Finances publiera prochainement un livre, exposant, d'après les expériences faites, les conditions financières nécessaires à la fondation et à la vie d'une institution-type (foyer hôtel, etc.). Celle de l'Education a dressé des listes de livres, de canevas de causeries pour les jeunes filles et rassemblé tout un matériel de vues pour projections, de films pour cinémas, pouvant composer de jolis programmes de fêtes ou de conférences. La Commission de Placement a également condensé ses renseignements dans un ouvrage qui contiendra aussi les extraits des lois actuelles relatives à la femme. Tout ce travail a été fait par des spécialistes et constitue une riche mine où puiseront toutes les directrices d'œuvres de jeunesse.

Enfin, comme à l'ordinaire, nous entendîmes d'intéressants rapports sur des questions actuelles. Une déléguée polonaise au Congrès International du Travail des femmes a donné le compte-rendu des conclusions et des débats de cette Conférence.

Madame Avril de Sainte-Croix parla de l'émouvant Congrès du Conseil National des Femmes, tenu à Strasbourg en octobre dernier.

Madame le Docteur Thuiller-Landry a parlé du Congrès Médical des Doctoresses, tenu à New-York en septembre et où l'hygiène féminine fut étudiée d'après des points de vue tout à fait neufs, étude certainement appelée à donner d'importants résultats pratiques pour la santé féminine.

Puis, ce fut la réunion d'adieux, joli moment d'émotion et d'affection fraternelle, où nous sentîmes à quel point nos sœurs américaines nous étaient devenues chères et combien il était mélancolique de songer q'on ne verrait bientôt plus parmi nous leurs aimables visages.

Madame Siegfried traduisit avec bonheur les sentiments de toutes: "Nous avons," dit-elle "encore une demande à vous faire. Quelques-unes disent peut-être: Mais elles ont déjà tellement fait! J'espère qu'on aura le tact de ne plus rien leur demander. La chose que nous allons vous demander touche à un fonds qui ne s'épuise jamais: la banque du cœur! Nous voudrions, Mesdames, qu'il restât de notre vie de travail en commun quelque chose de profond et de doux qui fasse que, d'année en année, on se souvienne des jours passés ensemble au milieu des deuils, de l'angoisse et de l'espérance aussi; nous voudrions vous demander qu'à trois dates de l'année il y ait entre nous un échange, un message, dans lequel vous nous diriez ce que vous faites là-bas, dans l'ordre de travail que nous avons entrepris ensemble, et ce serait

encore pour nous l'occasion de prononcer le plus doux nom de la langue française : Merci !

" Ces trois dates seraient Le 1 janvier, moment où l'on échange ses vœux, où l'on fait ses plans pour l'année nouvelle, le 4 juillet, qui est maintenant aussi une fête française. Enfin, le 11 novembre, anniversaire de l'armistice, marque la date où nous avions le droit de rêver à la Société des Nations."

Enfin, un groupe de jeunes filles des Foyers des Alliées, portant les costumes des provinces de France entra dans la salle et offrit à Miss Taylor un livre auquel étaient joint les signatures de tous les membres du Conseil Provisoire. Une reproduction sur bronze de la peinture de Puvis de Chavannes, " Sainte-Geneviève veillant sur Paris " fut remise à chacune des secrétaires qui s'étaient spécialement occupées du Conseil. Puis, l'une des jeunes filles récita une jolie poésie dûe à la plume de Madame Pannier et qui, sous une nouvelle forme, disait encore Merci ! En voici la fin à laquelle nous nous joignons de tout cœur :

Et les mois ont passé, féconds, laborieux,
Vous allez repartir vers vos terres lointaines,
Vous que nous appelions nos sœurs américaines,
Messagères au triangle bleu.
Mais vous avez rempli le merveilleux programme
Que votre ardeur avait tracé.
Dans chacun des Foyers que vous avez dressés,
Vous nous avez laissé un peu de votre flamme.
Oh ! vous avez donné à nos filles de France
Mieux que de l'or ou des maisons !
Et toutes nous rajeunissons,
Entonnant avec vous l'hymne de l'espérance !

GREAT BRITAIN.—Christmas Bazaar in London.—" The Bazaar for the funds of the Association, held on December 4th and 5th, proved most successful in spite of the weather, which could not possibly have been more unkind. It was opened on the first day by Mrs. Lloyd George, and on the second by Countess Beatty. A notable feature was the really first-class concert, at which a number of celebrated artists gave their services, among them Mme. Marchesi and Miss Phyllis Lett. There were also other concerts, girl-guide displays, etc.

" Her Majesty Queen Alexandra kindly sent the following message :

" ' Queen Alexandra desires me to assure you of her sincere and sympathetic interest in the good and far-reaching work of the Young Women's Christian Association. Her Majesty realizes very fully how enormous has been the work of the organization during the strenuous years of war, and how much appreciated have been its activities, both at home and overseas, in providing hostels, clubs, canteens, etc., for the welfare of the women and girls serving in the various corps organized in connection with the war.

" ' Queen Alexandra congratulates all those who have been associated with the Young Women's Christian Association upon the success that has hitherto attended their labours, and Her Majesty earnestly hopes that this bazaar, which is being held to assist the organization in carrying on its important and invaluable work, may be in every way successful.' "—*Woman's Outlook*.

A Conference of Club Leaders.—A Conference for Club Leaders and all interested in girls is being held at Swanwick, Derbyshire, from June 12th—16th, 1920. The programme will be a comprehensive one dealing with the religious, social and industrial life of girls. There will be sessions to consider the relation of the Clubs to Trade Unions and Welfare work, and to the New Day Continuation Schools, the part of the Club in community life, and the training of the Club worker. Full particulars may be had from the Conference Secretaries, Miss Catherine Towers and Miss

Synge, National Organisation of Girls' Clubs, 118, Great Titchfield Street, W.C. The Secretaries will be very glad to hear from any overseas friends who may be visiting England and would be interested to attend, and their help in the discussion will be greatly welcomed.

A Working Women's College.—At a meeting of the Education Committee of the National Council of Women the main subject was the consideration of the Y.W.C.A. College for Working Women, which was put before the Committee by Miss Walters, Educational Secretary of the Association.

"Miss Walters explained that the Y.W.C.A. scheme for a College for Working Women was only one of a number of schemes at present being tried to help Working Class people in this particular way. A hostel for women had just recently been opened in connection with Ruskin College, Oxford. The Workers' Educational Association and the Adult School Union had been working for the cause of adult education for many years. The Women's Co-operative Guild were proposing to spend £50,000 on a Working Women's College to be run on Co-operative lines. The movement was international; there were the Danish High Schools which were pioneers in this work, quite recently a People's International College had been opened in Copenhagen, and during the war People's Universities had sprung up in Germany as off-shoots of the large Universities and quite unconnected with any kind of state control.

"The special feature of the College to be opened by the Y.W.C.A. was that it was to be a residential College without vocational training. The Committee realised that residence would mean a great plunge for the student and would entail some sacrifice, but it was felt that a working woman's leisure was so uncertain that it was an absolutely necessary feature. The whole life and work of the College was founded on the belief that the basis of all education was spiritual, but attendance at religious classes, discussions and services would be entirely voluntary, there would be no religious tests.

"The College was to have its own finances and it was hoped to collect £4,000 so as to be able to run the College for two years free of debt; after that it was hoped to obtain Government aid. It was hoped to open it early in the New Year with ten or twelve students and two resident tutors who would have the assistance of visiting lecturers. The teaching would be largely tutorial and it was hoped that the College, beginning on a small scale, would grow and develop on good lines."—*Occasional Paper, National Council of Women of Great Britain and Ireland.*

INDIA.—A Maternity and Infant Welfare Exhibition.—"What we want is a big campaign to carry into every district, every town, every village in India, a knowledge of the simple facts of hygiene, of the most important matters relating to the bringing up of young children, and of the need for care and forethought at the time of birth.

"This then is the reason why a Maternity and Infant Welfare Exhibition is being organized at Delhi to take place in February next, opening Saturday, the 21st, and lasting one week.

"The Exhibition will be divided into sections named respectively, Pre-maternity, Maternity, Infant Welfare, Childhood, First Aid, Home Nursing, and Domestic Hygiene. In each of these sections, endeavours will be made to show by means of models, pictures, and leaflets what the present conditions are in Indian homes with regard to those matters, and how these conditions could be improved so as to be approximate to the ideal.

"Some large employers of labour are proposing to show exhibits explaining what they are doing in this way among their employees. One owner of large mills near Bombay with 7,000 hands, has provided for them a doctor, a dispensary, a shop where articles are sold at cost price, trained

midwives, a creche for the babies, a school for the children, and has many other improvements in view. The North-West Tannery Company at Cawnpore has a model village for its hands, and employs two welfare workers whose endeavour is to keep up the standard of healthy living and care of the young among the people.

"A section organized by the Madras Presidency will deal with social Service, that is, the means by which the people can themselves unite and introduce improved conditions in their homes.

"Various competitions will be held in connection with the Exhibition, and gold and silver medals will be awarded to the winners.

"Lectures will be given, magic lantern and cinema films will be shown."—"*Woman's Outlook in India*," January, 1920.

Teachers' Camp at Lanovla.—A broad glassy plateau 2,000 fee above sea level; a background of the Western Ghauts—bare precipitous hills with patches of green; a burning bright blue sky flecked with tiny white clouds; a cluster of bungalows and two large marquees—this was the setting of the Young Women's Christian Association Vernacular Teachers' Camp, held at Lanovla from October 29th to November 2nd, 1919. Mr. Fritchley, of Bombay, had generously granted the use of three bungalows and the large hall at Epworth Heights.

As the camp, which was planned for last year, had to be given up owing to the influenza epidemic, this year's camp was unusually large. It was also unusually cosmopolitan. No fewer than 105 delegates attended, representing eight different missions and six distinct denominations. A few of the delegates were High School scholars, Biblewomen or nurses, but the great majority were teachers, either in Vernacular or Anglo-Vernacular schools. There were eighteen leaders—Indian, Scotch, English and American.

At 7 a.m. a gong, consisting of a brass cooking vessel and a stick, brought girls and leaders alike running out of their various bungalows towards the marquees for tea, bread and butter. Then the leaders met for prayer and for discussion of plans. Eight o'clock saw the whole camp assembled for Marathi prayers in the lecture hall, after which the delegates divided up into groups of about 16 for Bible study circles on the subject "A Christian's Field of Service." At 10 o'clock came an open meeting. On the first day, Dr. Gurubai Karmarkar spoke on "The Christian Woman's place in India and the present situation;" on the second day, Miss Neve, Young Women's Christian Association, Vernacular secretary from Jubbulpore, spoke on "Possibilities of the Vernacular Young Women's Christian Association;" and on Saturday came a Young Women's Christian Association Meeting, when facts were given about the work of the Association all over the world.

A gong at 11 o'clock called the hungry folks to breakfast in the marquees. Two long tables were stretched across one end for the convenience of those leaders who had not yet acquired the habit of doubling up their limbs nor of digesting the spicy viands of the East. The other nine-tenths of the company sat in rows on the grassy floor of the tent. The afternoon was spent variously—in committee meetings, in personal interviews between delegates and leaders, in rest or preparation. After a 3.30 tea, games or walks or "stunts" filled in the time till sundown. Seven o'clock dinner was followed by what was perhaps the most helpful feature of the whole camp—an address by Bai Manoramabai, the daughter and colleague of Pandita Ramabai of Mukti. On Sunday, the Rev. Tatyaba Bhosle of Sholapur took two services, and gave a most helpful address on "The Indian Church and its present Opportunities." By 10 p.m. each evening, the peace of the everlasting hills and of their Maker had fallen on the tired but happy camp.

This year there seemed to be a specially fine feeling of camaradie and a marked absence of grumbling and adverse criticism. When the inevitable little inconveniences of camp life cropped up, when a meal was a few minutes late, when someone wanted to talk when everyone else wanted to sleep, when lanterns were scarce, or insisted on smoking, when the big incandescent light in the lecture hall went out with a hopeless, dying hiss, there was nothing but good-humoured resignation.

But what filled all of us with gratitude was the assurance of a very real spiritual blessing for delegates and leaders alike. Even in the hustle and bustle of camp life there was time and opportunity to hear the message of the still small voice. Now that the members are scattered to their different stations and their different spheres of work, we pray that the fruits of the camp may show in renewed earnestness and dedication, and in a constant consciousness of the presence of the Master that shall fill every day with joy, and shall consecrate the common routine of daily life.

Indian Teachers' Holiday Party.—"During the puja holidays the Student Department rented a house in Jasidih (which is near Madhupur and a thousand feet up) for the convenience of Indian teachers who often have difficulty in finding suitable accommodation in which to spend a holiday away from Calcutta. The house was rather small—it contained three bedrooms, a couple of small sitting-rooms and a good verandah—but it held twelve teachers and one student the first week (to say nothing of a Student Secretary), and during the second week as many as seventeen people lived in it. Luckily there was no need to be indoors during the daytime. For the first two days the teachers remained for the most part of the day in the compound, but soon they realised the freedom that was theirs in such a place, and began to take long country walks in the cool of the morning and evening, bringing back with them all kinds of treasures. The country all round the house is very beautiful—undulating, with small abrupt hills here and there from which there are lovely views. It was possible to explore the country in almost any direction across open grass land. Near the house was a shallow sandy river in which everyone paddled with great enjoyment.

"The only rule for the party was attendance at Bengali prayers in the morning, conducted by the different teachers, and in the evening at English prayers conducted by Miss Evans; and each one was expected to do nothing that would spoil the enjoyment of anyone else. Some of the teachers expressed a wish for a daily Bible class, so seven of them met Miss Evans for an hour daily, and they did excellent and careful preparation for it.

"The whole party owes a very great debt of gratitude to Mr. Srish Mukerjee, of Calcutta, who has a house in Jasidih. He made all kinds of arrangements for the general comfort, bought in stores, engaged trustworthy servants, and finally lent his own house in order that there be some place into which to overflow during the day."—*Woman's Outlook in India.* October-December, 1919.

ITALY.—Third National Women's Conference.—"The third Conference of the National Council of Italian Women is fixed for May 5th to 8th in Rome. The subject of the Conference is 'Woman's Work for the New Italy,' and the programme will include discussion on the following subjects:—

1. Help for mothers and infants.
2. State assistance for maternity.
3. Reform of conditions of hospital work, which is woman's natural sphere.
4. Preparation of women to exercise a high moral influence in the civil life of the country."

Attivita Femminile Sociale, January, 1920.

National Y. W. C. A. of Italy: Conference of Leaders.—"An informal conference of members of the National Committee of the Young Women's Christian Association with leaders of the American Young Women's Christian Association working in Italy and Miss Charlotte Niven, Travelling Secretary of the World's Young Women's Christian Association, was held in Turin, from February 10th to 12th, to discuss questions connected with the extension of the Association's work in Italy. The following points were agreed upon as defining the aims of the work, and these were unanimously adopted by the Executive Committee the following day:—

1. To help towards a complete and harmonious development of the girl's life, on its physical, mental and spiritual sides, for the good of the family and of society.
2. To awaken in her a sense of sisterhood with the women of every class and nation, and the desire to work with them towards a more Christian social order.
3. To create for girls centres of radiant and joyous life, in which all alike can participate.
4. To promote the study of moral and religious questions in the light of the teaching of Christ, so that the girls may, each in her own way, find inspiration and new standards of life."

La Giovane, February, 1920.

JAPAN.—Osaka.—"The recent work in the Osaka Association has been the cultivation of the general membership and the extension of the knowledge of the Association. During Miss Adams' visit, five parlour meetings were held to reach groups in different parts of the city and suburbs. Some of the attendants were Christian, others were "coming-faith" people, in the phrase given to enquirers, nearly arrived at decision for the Christian faith. Many of these told of the great helpfulness of the meetings in giving a clearer understanding of Christianity. The meetings had their climax in a mass meeting for women held in the Kokaido, the municipal hall, November 22nd, when Miss Adams, Nishino San and Kawai San were the speakers, and the music was given by a large chorus of mission school girls. The total attendance at the series of meetings was over 850. The parlour meeting audiences were chiefly of married women and at the Kokaido meeting were many government school girls. As business girls had no chance to attend any of these meetings a special vesper service was held for them the following Sunday, conducted by the Business Girls' Club, at which Kawai San spoke.

Attendance increases at the English classes, and there is a new singing class under the inspiring leadership of Mrs. Converse. A night-school class has also been started in Japanese subjects with a prospect of growing numbers. Plans for Christmas include a party for the numerous teachers of Association classes, December 20th; the Christmas vesper service of worship, December 21st, at which the Wilamina School girls will furnish the music, and a party for the class girls, December 23rd, when the pageant of "The White Christmas" will be given. A kindergarten has been opened next door to the Association by friends of the Y.W.C.A. Our girls are helping in this as volunteer workers, in the daily programme, the Sunday morning Sunday School, and in the Christmas plans.

Osaka expects to have again this year a Community Christmas Tree. Last year for the first time, some Christian business men of the city provided such a tree to give the school children a right idea of Christmas. The tree was set up in the Kokaido and suitable speeches were given by the Governor and Mayor of Osaka. School children are to have a part in the exercises this year.

Kyoto.—"Early in December, one of the active workers in Kyoto, Miss Tamura, consented to give part of her time for a month to assist with the survey of the city which is being made by the Association. In almost every instance she has been accompanied by a foreign secretary, but in one of her trips to the City Hall she went alone. One of the men she interviewed was so impressed by the fact that a Japaness girl was so keenly desirous of getting accurate information about her own city that he said "If our girls are going to be like this, we men shall have to work hard to keep ahead of you." In the telephone exchange, railway stations, weaving factories, schools, stores, in fact everywhere the Association representatives were treated with the greatest courtesy, and detailed information as to hours, wages, housing conditions, etc., has been given without the slightest hesitation.

Kobe.—"On November 16th a joint meeting was held with the Kobe College Association members, especially for the World's Week of Prayer, Miss Onomi, of the City Association, was the leader, and the guests of special note were a Hindu lady, Mrs. Vesunia, and two Chinese young women, the Misses Chang. This is the first time that some of the many women of other nationalities resident in Kobe have been present at one of the Y.W.C.A. meetings.

In their weekly staff meetings, the secretaries are using Professor Rauschenbusch's 'Social Principles of Jesus.'"—"*The Young Women of Japan*," January, 1920.

School Teachers' Salaries.—"The high cost of living is getting to be more and more serious as it affects the problems of private schools. The budgets of a year ago are hopelessly inadequate and an increase of at least 50 per cent. seems absolutely necessary to keep things going. In the Hokkaido, we understand, the Government has issued a statement which amounts practically to an order to all school authorities that salaries must be increased very substantially, namely, those drawing 55 yen a month, or less, should have an increase of 100 per cent., and salaries above 55 yen are to be increased 70 per cent. An increase in the school fees will help to meet a part of this advance in salaries but the greater portion will have to come from other sources. It begins to look as if the great advance in mission gifts in America will be consumed largely by the great advance in the cost of maintaining the work on the mission field on the old scale, and there will not be a great deal left for a real advance unless gifts for missions are more than doubled. It is the case of the Red Queen and Alice, 'Now, here, you see, it takes all the running you can do to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that.'

Strikes in the industrial world are on the increase, but what is even more significant is the fact that in the educational world Japan is having something which amounts to strikes on the part of the teachers. The professors of one of the large private universities of Tokyo recently announced their intention to walk out unless the authorities increased salaries very substantially. In central Japan there is a movement on foot to organise the teachers of the Primary Schools with the object of forcing substantial increases in salaries. One cannot but have the deepest sympathy for such teachers, for their salaries, even when increased a hundred per cent. will still be exceedingly small in the face of present prices. It is not strange that many are leaving the profession when the openings in the business world are so much more promising. Only a little while ago one of the largest firms in Japan made an all-round advance in salaries of just 100 per cent. This was not the first advnce on pre-war levels, for this firm

had already increased its salaries by 70 per cent."—*The Japan Evangelist*, December, 1919.

Tokyo.—"Two girls from the Ueno Academy of Music, both Christians, and one a former resident in one of our dormitories, came to one of the secretaries recently and asked if the Association could not arrange a Bible class for some of the more earnest Christians in the dormitory of the Music School. As a result of this a meeting, addressed by Miss Kawai, was held in the Association on one of the school holidays, and was attended by 27, eight of whom were Christians. The girls have planned to form a club, for which the Association is to provide a Bible class teacher, and also speaker for the monthly meeting. This is our first contact with the Academy, and we look forward to this club becoming an organised student association.

"One of the new features of our fall work is a class in foreign sewing. Several requests had come from young married members of the Association for a class in foreign sewing, particularly the making of children's clothing. The co-operation of the Singer sewing machine agency in lending us three machines free of charge, and of several of our foreign friends, has made it possible to begin the class, which has over 20 enrolled. Mrs. Jorgensen, of the Young Women's Christian Association, gave a general talk the first day on children's clothing, illustrating in a practical way from the wardrobe of her own children. Little Elizabeth Jorgensen, of eight months, appeared for an hour or more, and uttered not the slightest protest at being made a live illustration, and at being handed all round the group of 30 for more minute inspection."—*The Young Women of Japan*. December, 1919.

SWEDEN.—Committee for United Action among the Scandinavian Young Women's Christian Associations.—"The Committee which has been appointed by the National Associations of the Scandinavian countries in order to arrange and keep up unity of action among the Associations of those countries, had its first meeting at Göteborg from February 10-12th. The delegates were: for Norway, Miss Margrethe Parm; for Denmark, Miss Olga Anderson and Miss Karen Rader; for Iceland, Miss Ingibjorg Olafsson. Finland had unfortunately been prevented from sending any of its Committee members. Sweden was represented by Miss Sigrid Heurlin, Miss Hildur Mellin and Miss Ida Stenkula. Among the questions discussed the one of secretarial training was prominent. It was proposed that short special courses of one month should be arranged at the Secretarial Training School which will be opened at Kristiania next autumn by the Norwegian Young People's Union, of which the Young Women's Christian Association forms a part. This school will also be open to students of other nationalities, and its is hoped that some Swedish students will avail themselves of this privilege.

"United summer camps were discussed, as well as the necessity of short training courses for Girl Guide Leaders. The Girl Guide movement is of greatest importance in Norway, the Young Women's Christian Association having the leadership in it. Much good could be done through this movement if the leadership could be made to be entirely Christian. It has also awakened the comment from the press that nobody in the country except 'these Christians' have taken up this movement.

"For the promotion of united work it was decided among other matters to have an exchange of news articles several times a year. Foremost on the programme stood the discussions on the meeting in summer to which Sweden invites the other countries. Probably this meeting will be held in the last week of July, and it is hoped that some beautiful place in Sweden will be chosen for the gathering.

"The officers of the Committee were elected as follows: President, Miss

Sigrid Heurlin, Sweden; Vice-President, Countess Henrietta Knuth, Denmark; Secretary, Miss Margrethe Parm, Norway.

"The Association in Göteborg invited the delegates to spend an evening in their home, which had been decorated with garlands and flags. After a song and a greeting from Miss Dickson and from Miss Lidholm they had the pleasure of hearing something on the work of the Association in neighbouring countries, to which all listened with the greatest interest. Miss Dickson had spoken in her opening speech of the draught of fishes in Luke v. 1-11, and how the disciples 'beckoned unto their partners which were in the other ship that they should come and help them.' 'This we have done now,' she said, 'we have beckoned to our comrades in the Scandinavian countries that they should come and help us. We need each other's help; this we have clearly understood, and we are ready to believe that through this working together God will show a way of strengthening our Young Women's Christian Association in the North. And if we grow to be a strong group of Northern Associations, we shall through it also serve the whole World's Association. So our thoughts were agreed with those expressed in that best of all centres of understanding, and we are all united in our wishes and prayers that God will take our Associations in His hand and use them for His purposes.'"—*Sveriges K.F.U.K.*, March, 1920.

TURKEY.—We are glad to report that Association work is being revived in Turkey. A nucleus for a new National Committee has been started with Dr. Patrick as Chairman and Mrs. Huntington as Vice-Chairman. This Committee is supervising the work of the American secretaries, referred to on page 142. They have recently been assisted by some of the American Young Women's Christian Association workers who had been sent over by the National Board for work in Russia and who, whilst waiting for an opportunity to enter that country, proceeded to Constantinople. The Constantinople Committee has been asked to affiliate the two branches at Beirut, the first news of which since the war has just been received at the World's Office. One of these, a growing branch of about 50 members, is mostly recruited from the girls of the British Syrian Mission Training College, whilst the other is an Arabic speaking branch which continued to meet during the war.

UNITED STATES.—**"Studying Asia."**—"The Young Women's Christian Association industrial secretaries are interested in an announcement from the Interchurch World Movement of a deputation of thirty 'representative American women,' including Miss Ernestine Friedmann, director of field work for the industrial committee of the Y.W.C.A. War Work Council, who are off, as the headline of the announcement neatly puts it, 'to study Asia.'

"Christian colleges in Japan, China, Korea and probably India will be visited by the Commission on Collegiate Education, which is headed by Miss Ellen F. Pendleton, president of Wellesley College. The Commission on Primary and Secondary Education, headed by Miss Charlotte Conant, principal of the Walnut High School of Natick, Mass., will study Christian schools in the Orient.

"Women's medical schools, education in public health and anti-tuberculosis campaigns in China will engage the attention of the Medical Commission, headed by Dr. Gertrude A. Walker, of the Women's Medical College of Philadelphia. She will be assisted by four American physicians and by Dr. Li Bi Cu, a prominent Chinese woman doctor.

"Every means employed to make missions the centre of social life will be studied by the Social Service Commission.